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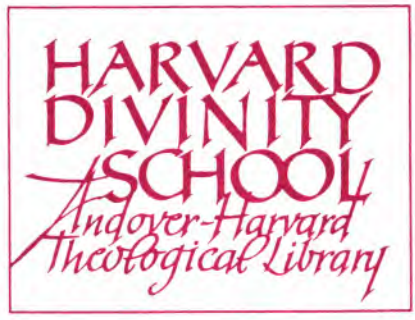

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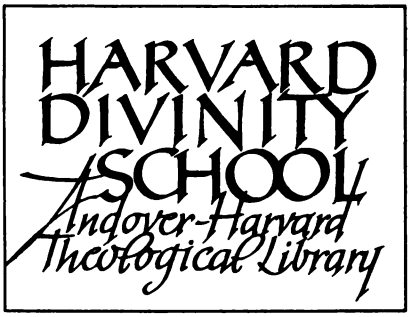

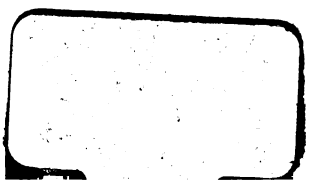

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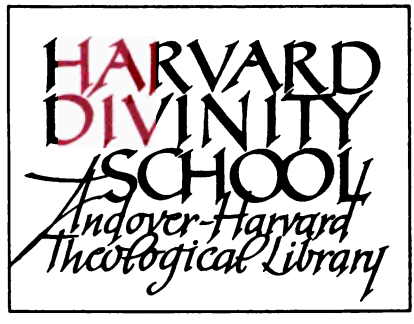

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one of which, by John, has already had its examination in the connected exposition of his Gospel: the second of the two, the account of the synoptical writers, now lies before us. The only passage (John 13, 21–29), in which the proceedings of Judas are stated in a questionable place, was, in the exposition of John's Gospel, deferred to the explanation of Matt. 26, 20., because it harmonised too well with the accounts of the Synopsists, to be made the subject of separate consideration. The continued parallel narration of all four Evangelists, begins at John 18, 1, where the capture of our Lord is related. In the history of the last supper, John is the most explicit narrator, since he communicates in connection all the sublime sayings, which our Lord uttered at the end of the meal to his disciples. But the case seems entirely reversed, in regard to that part of the Gospel history, which lies between the entry into Jerusalem and the last supper. Here John, together with Luke, appears the most brief, since he entirely omits all those important speeches and conversations, which Jesus, according to Matthew, who is the most explicit on this subject, held with the Pharisees, and with the disciples at Jerusalem. On account of these few points of contact between John and the Synopsists, until the capture of Jesus, the separate consideration of both accounts, is desirable only up to that period, since we have already considered them in part, and will consider them in reference to the Synoptical account of the Passover. But from the period of our Lord's captivity, a satisfactory parallel consideration of the four narrations can be carried fully through.

SECTION FIRST.

THE LAST MEAL OF JESUS WITH HIS DISCIPLES.

(MATT. 26, 17–35. MARK 14, 12–31. LUKE 22, 7–38. JOHN 13, 21–29.)

Our Lord had ended his great public ministry. His voice, which in the days immediately before, had so powerfully spoken in warning, rebuke, exhortation and prophecy, was silent. The perversity of the Pharisees, the unbelief of the people had hindered its operation. But no perversity, no unbelief could prevent the exalted work of Christ. The Redeemer had come to Jerusalem to the Feast, with the firm conviction of his approaching death, and he went boldly to this death, in order that from his downfall, new life might spring up for a sinful world; in order that the Comforter might come, the Holy Spi-

rit, who should remind the disciples of all their Lord had spoken, so that they might be able to take up his words, that had apparently fallen powerless, and to establish their meaning and power for centuries and millions of years by the Scripture. From the bustling world of festive Jerusalem, the Savior withdrew among the quiet circle of his disciples. The twelve, whom he had chosen to be the props and pillars of a new world, were the company, among whom Jesus had resolved to keep the festival. Even in the narrow band of his own followers, the kingdom of evil had its representative. Not one of the disciples indeed was so grounded and established in goodness, in his inmost nature, that he could have resisted thoroughly the coming attack of the enemy. When the shepherd was slain, all the sheep were scattered; while only *one* had so opened his heart to the influence of evil, that he instead of a *friend* (although a very weak one) became an *enemy* of the Holy One of God. This unfortunate one, *Judas Iscariot*, was at first present among the twelve; but afterwards he left the circle, from which he had long been separate in spirit.—The presence and the withdrawal of this lost child, most naturally give the meal a different character, and therefore it is divided into two *unlike parts.* The last part alone conveys the impression of a truly intimate communion of Jesus with his faithful ones, whose pure happiness was disturbed only at the view of the hour of parting and bitter suffering, that was now approaching. Hence the four narrators hasten over the first part: they give so much of it only, as is necessary to show, what was the Lord's intercourse with his disciples, while Judas was present; but with love and with all their hearts engaged, they dwell on the description of the second part of the supper, where the Savior reveals himself in all the fulness of his Divine Nature. John in particular rests with longing delight on these moments, in which he lay on the bosom of Jesus, as if he delayed to paint those later hours, whose image recalled must have so troubled him.

As to the individual incidents, which the Evangelists relate of the supper, it has already been remarked, that John communicates some particulars of it, different from the others, until John 13, 21–29, which passage coincides with the narrations of the others. Only the departure in the account of Luke, both from John and Mathew and Mark makes a careful consideration necessary as to the course of particular events in the supper. Luke places the complaint of Jesus about his betrayer, after the instituting of the Holy Supper, while Mathew and Mark place it before that point. John, as has al-

ready been remarked, makes no mention of the instituting of the Eucharist, and therefore the passage accusing Judas cannot be connected with this event so satisfactorily. From the very idea of the Holy Supper, it is highly probable, that it must be a feast of such intimate love and communion, that so alien a member, as Judas was, could have no part in it. Not to mention that it would be opposed to the love and compassion of our Lord, to have allowed the traitor to have added to his guilt by partaking of the meal in an unworthy spirit. Another point in the narrative of Luke, which conflicts with the account of John, is the position of the 'strife among the disciples, as to who should be greatest in the kingdom of God,' immediately after the impeachment of the traitor. This altercation is connected undoubtedly, as the words of Luke intimate, with the washing of the disciples feet. By this symbolic act, our Lord would exhibit condescending love, as the only true dignity in the kingdom of God. But John, 13, 4, shows that the washing of feet took place during the meal, and probably at the beginning; but the complaint about the traitor, belongs in its position, as we have seen, before the supper; and this according to the plain expression of Luke, immediately succeeds the Passover. We must accordingly say, that Luke has not been very explicit on these two points; following his account, it might be believed, that Judas had shared in the Holy Supper, which, however, neither the narration of Matthew and Mark, nor the idea of the occasion express. And according to this, we might suppose that the disciples had striven together, even after the Holy Supper, a supposition evidently opposed, as we learn from John, to their whole frame of feeling at the time. This circumstance of Luke's Gospel is evidently less to be attributed to the fact, that Luke was not present (for this may equally well be said of Mark, who gives a pretty full account,) than to the idea, that he did not wish to give a full representation of what took place at this meal, but only aimed at giving a supplement. He therefore looked less at the course of events, than to the several accounts themselves. If we now take all four narrations together, the particular incidents at the last supper, may be arranged in this manner. First, the Synopsists speak of the preparation for the feast, ordered by Jesus. The words of the Savior, at the introduction of the meal, as well as the mention of the first cup, which was handed immediately after, are given only by Luke. Hereupon follows the strife of the disciples, as to who should be greatest in the kingdom of Heaven, with which the account of the washing of feet, (which John alone gives) may be satisfactorily

connected. To this act, the charge against Judas and his consequent withdrawal, may be annexed. Upon his withdrawal, the love of the Savior towards his own broke forth, from his heart, like a stream long confined, in the words, "Now is the Son of Man glorified;" the warning to Peter, which Mark only has, is probably next to these words. And then probably follows the instituting of the Holy Supper, the breaking up of the meal, and finally the sayings of Jesus, which he probably held with his disciples, standing in the hall. We now proceed to consider the particulars of the last supper in this order.

The nature of Gospel narratives demands, for their explanation, an account of the manner in which the Jews celebrated the Passover. John's representation requires this less, because it does not touch upon the peculiar form of this festival. But the narrative of Luke, in connection with Mathew and Mark, makes the consideration of the Jewish custom indispensable In regard to these, we have no information besides the ordinances in the Pentateuch, excepting more modern notices, that are in the Talmud. It is in the highest degree probable, that the knowledge of the manner, in which this was celebrated, has been handed down by tradition correctly in all, that is essential. The Passover, according to the Mosaic law, was, together with the Pentecost and Feast of Tabernacles, the great festival of the Jews. It was, as is well known, founded on the departure from Egypt, and had its name from the sparing of the first born. The name of the Paschal lamb, is derived from a Hebrew word, signifying to spare, and was applied to the feast itself, which is called in Greek, Pascha. The Passover is sometimes called "the feast of the unleavened bread," since the use of such bread was peculiar to this feast. The sacrifice and partaking of a lamb formed the middle point of this feast. The lamb was regarded as an offering for the sparing of the first born, and on the one hand had the true nature of a sacrifice, (in which the idea of an offering for another's sake is implied), but on the other hand it was given for pleasure and enjoyment, because the feeling of preservation was vividly excited by its sacrifice. It has of late been denied, that the Paschal lamb was a sacrifice at all, which, however, is expressly declared in the Mosaic law, (Exodus 12, 27. 23, 18. 34, 25.) Even Hengstenburg, in his Christology, thinks it must be granted, that it was not an atoning sacrifice. This is entirely true in so far as it can neither be ranked as an expiatory, nor a sin offering, in which the idea of atonement was decidedly expressed; since they did not use lambs for these

purposes, and these offerings were entirely burnt, but the Paschal lamb was mostly eaten by those who offered it. Nevertheless the idea of substitution very plainly exists in the offering of the Paschal lamb, since with its blood the door posts of the dwellings of the Israelites were sprinkled in order that the destroying angel might pass over.* Hence it may be with the utmost propriety said, that the Paschal lamb has its own entirely peculiar character, that the characteristic of the expiatory together with the thank-offering is expressed in it, and even in this union, there is a most affecting prefiguration of the sacrifice of Christ, since in this the ground for the deepest sorrow is joined with the occasion for the purest joy. The Paschal lamb, as the first sacrifice instituted by God, as the germ of all others, contains in itself all these characteristics. By the tenth of the month, Nisan or Abib, the heads of families must according to the law of Moses, select a ram or he-goat for sacrifice; it must be like all animals for sacrifice, without blemish. On the 14th day of the same month, towards evening, the animal was slain in the Temple, (therefore the Passover could be celebrated only at Jerusalem), and the meal prepared. For the proper celebration of the feast, which continued from the 15th to the 20th of Nisan, the dwelling was carefully cleaned of all leaven, and during the festival, unleavened bread, as bread of affliction, alone was used. The Paschal lamb was not to be boiled in water, but roasted by fire. It was

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* Does not the author's wish to agree in form, with the common doctrine of vicarious *satisfaction*, lead him to attach a meaning to the Paschal lamb, which neither Scripture nor his own views warrant? There is no anology between the death of the Paschal lamb and the sprinkling of his blood and the fancied doctrine of the vicarious sufferings and death of Jesus Christ, or the substitution of his blood and obedience in place of guilty men.

The Paschal lamb was not offered up as a victim to appease divine justice, for divine justice was not acting against the Jews, but against the Egyptians. Not only had it no reference at all to the guilt of the Jews, but it was not even a means of restoring them to Divine favor: it was designed by the Deity to distinguish them, as being already the objects of his love. Where then is the idea of substitution? The lamb did not offer *himself* as a sacrifice, nor was he slain by *Divine infliction*, but by those, who were to be *benefited* by it. But it seems of little use to state reasons, however, cogent against the doctrine of vicarious suffering or the substitution of one being's guilt in the place of another. In face of all reason and Scripture, the same cry is still raised of vicarious suffering, substitution, atonement. The Scripture view of atonement, which makes it to be *reconciliation* with God, or being *at one* with him, to produce which Christ lived and suffered and died is the simple truth, that is entirely forgotten by the mystery-seeekers.

> "Are ye not like the women, who forever
> Only recur to their first word, although
> One had been talking reason by the hour!"

Translator.

eaten with bitter herbs and unleavened bread. Not more than twenty nor less than ten persons should be present at the meal, who were to eat the whole lamb; but if any was left, it was consumed by fire. The procedure at the time of the meal was also regulated, and according to the more recent account of the Talmud, was as follows. The master of the house, who officiated as priest, opened with a short prayer, and handed round a cup of wine, mingled with water, among those present. After all had drunken and washed their hands, the food already mentioned, the lamb, with the bitter herbs, with the unleavened bread, and some other dishes were served. In eating, the son asked the father of the house, what all this meant, and he replied, that it was done in remembrance of the departure from Egypt. Hereupon, the 113th and 114th Psalms were read, the first of which is an universal song of praise, and the second a song of triumph, in which the departure from Egypt is represented, as a mighty deliverance of Jehovah's. Next came the second cup, upon the partaking of which, the master of the house breaks the unleavened bread (which consists of thin, flat cakes), and divides it among the guests, who eat it in the sauce of the bitter herbs. Here follows the third cup, which is called the cup of blessing, and to this is added the singing of Psalms 115–118. At the fourth cup, they read sometimes Psalms 126–137, which are called the great Hallel, and then ended with the fifth cup.

The accounts, which the Gospels give us of the Paschal supper of Jesus, agree essentially with this description. Our Lord officiated among his disciples, as head of a family and priest — he uttered the prayers and songs, broke the bread and distributed the cups of wine, but above all, he comprehended the symbolical use of the Paschal feast in the deepest signification, and consecrated it to holy observances of a higher kind, which in the New Jerusalem, the community of the Lord, were to be repeated until the day of his coming.

After these general observations, we now proceed to consider the account of the synopsists (Matt. 26, 17–19 and parallel passages) about *the preparation of the feast.* There is no reason to suppose anything miraculous in Christ's sending forth two of his disciples, and in their finding the man with the vessel of water, and a room already prepared for them. The meaning of the Apostles coincides perfectly with the supposition, that our Lord had previously requested the man, who was probably inclined favorably towards him, to have the Passover celebrated in a chamber of his house, in company with the disciples. That Jesus did not in any way mention

the name of the man, nor his abode to the disciples, whom he sent to make all ready, but merely gave a direction that would lead to the man, is very easily explained, as Theophylact and many others after him have remarked, on the supposition, that Judas Iscariot would not be aware before hand of the place, where the Passover was to be celebrated; otherwise Judas might have induced the Priests to seize Jesus in the city before the meal, and it was very natural for the Savior to wish to celebrate the sacred meal in peace and quietness with his own. On the way to the meal, Judas did not easily find the place, at which he could withdraw, without suspicion, and inform the priests; and when he was allowed by Jesus to depart, the night had so far come on, that Judas could not expect, even if he had gathered the officers of the law together, to find Jesus still in the city; therefore he led them immediately to Gethsemane.

The synopsists are unanimous in fixing the time of this preparation, on the first day of the feast of unleavened bread.—By this is meant the day, upon which all leaven and all leavened bread is removed from the houses, and on the limit of both days, which according to the Jewish custom, begins at 6 o'clock at sun-down—on the limit of 14th and 15th of Nisan, they slew the Paschal lamb, and opened the feast with partaking of it.

But John's Gospel, when compared with the synopsists, seems to present some difficulties. But these difficulties are easily removed. John 13, 1, seems to speak of this preparation, as made the day *before the Passover;* this apparent difference disappears, if we consider, that John wrote for the Greeks, who did not, like the Jews, begin the day with sunset, and that therefore the 14th of Nisan might as well be called the *day before* the Passover, as (after 6 in the evening) it could be called the *first day of the feast.* Moreover the words of Jesus, connected with the date in John, do not stand in immediate connection with the account of the last supper, but merely with the statement of the knowledge of Jesus, that his hour had come. In John 19, 14, 31, in which the day of Christ' death is called the preparation of the Passover, this expression can very simply be understood to mean the preparation day, preceding the Sabbath, which fell upon the Passover week, and therefore possessed a peculiar sanctity. The chief difficulty, however, lies in John 18, 28, where the Jews are said to have avoided entirely Pilate's palace, lest they should be defiled, 'but that they might eat the Passover,' while Jesus is represented by the other Evangelists, as having celebrated

it with his disciples the evening before. [Without stating the modes, in which different authors have endeavored to harmonise this seeming opposition, and the objections brought against these modes, we state the explanation, that seems most satisfactory.] When it is said, that the Jews did not wish to defile themselves, 'but that they might eat the Passover,' we can well suppose the word translated "Passover," Pascha, to relate to an offering, which was offered the day after the regular Paschal feast. At the end of the first day of the Passover, a solemn sacrifice was made, which was called 'Chagigah.' This offering like all others offered on that day, was called by a name derived from the Hebrew word to spare, from which the word 'Pascha' is also derived. Moreover it should be remembered, that entering a heathen abode defiled the Jews only for the same day. Therefore the entering the house of Pilate would keep the Jews away from the Chagigah, which occurred on the same day, but not from the Passover, which (presupposing Jesus to have died on the 14 Nisan,) would have taken place on the following day, that is, after 6 in the evening. Tholück and other distinguished commentators, adopt this view.*

After this account of the preparation of the feast, the description of the feast itself follows. Towards evening (therefore at the beginning of the 15th of Nisan) Jesus sat down to eat with his disciples, all twelve of them, as the Synopsists unanimously state. Luke alone gives us the words, with which the Savior introduces the meal, and the solemn opening of it. The words spring as is natural, from the mention of his coming suffering, and from the desire of Jesus to enjoy the Paschal supper with his disciples once more, and for the last time in this world. The beginning, "with desire I have desired to eat this Passover with you before I suffer," has something deep and heart-touching in it. Purely human, and subject to every feeling of love, desire, sorrow, the Savior appears far remote from all stoical apathy. In entire conformity with the prescribed Jewish custom, Christ opened the meal with a prayer of Thanks-giving, and then handed the cup. This cup is to be distinguished from the cup given at the Holy supper, since the last was filled at the end of the meal; of those, that followed it, the gospel history says nothing. With the usual words with

* No one can read our author's masterly reconciliation of passages apparently contradictory, without lamenting the rashness of those, who like the author of a work reviewed in this No. reject the Bible on account of a few apparent contradictions.

which this cup was handed "take this and divide it" among yourselves, Luke joins the remark "for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22, 18.) Jesus had already expressed the same thought in Luke 22, 16, where he says "I will not any more eat of the Passover, until it be fulfilled in the kingdom of God."

Now undoubtedly, as has been already stated in the consideration of the order of incidents at the last supper, the strife between the disciples, as to who should be greatest in the kingdom of Heaven, occurred at this point of the feast, and led to the washing of the disciples feet. This took place after they had sat down to the meal, but still in presence of Judas, so that the Savior (which exalts his humility) washed the feet even of his betrayer. Hence this saying can here alone find place, since after the expression of Jesus about the traitor, Judas withdrew. Nothing is said about the occasion of this strife. The common idea of its origin, namely, that the apostles always expected the establishment of an earthly kingdom of Christ, and only contended about the highest places in it, cannot be easily defended. The remark of Jesus was not suited, if such motives were in the minds of the disciples, to destroy their false expectations, but was adapted to confirm the disciples therein, since Jesus promised them, that they should sit on 12 thrones, and judge the twelve tribes of Israel. In the parallel passage (Matt. 20, 20.) which is suggested by an outward occurrence, in which the other disciples think they discover such a striving after temporal power among the children of Zebedee, every remark is wanting, which could be so misunderstood, as that Jesus occasioned such a strife; moreover Jesus represents the surrender of one's own life, as the necessary expression of pure love. Besides, according to this view, the disciples must seem entirely without sensibility, if it were possible for them, at so sacred a moment, to think more of themselves, than of their Lord and Master. The idea is far more likely, that the strife arose about the places at table.—Each would wish to sit nearer the Lord, and in the struggle for these places, which was occasioned by love for their master, appeals might be made to a higher or lower place in the kingdom of Christ. These, as well as other remarks incidentally made, might induce Christ to inculcate upon his disciples humility and self-abasement, as the virtues peculiarly Christian.

The next passage, which comes before us according to our view of the course of events at the supper, is Christ's accusa-

tion of *the traitor*, which preceded his withdrawal. This very fitly and conformably follows the preceding promise to the faithful disciples; joy in regard to this must have led the Savior by contrast to dwell with grief upon that. Of the unsuitable position of Luke's statement of this incident, enough has been already said to shew, that it could not have occurred at the end of the Holy Supper. * * * * * * *

During the meal, Jesus was seized with sorrow at the thought, that one of his disciples was to betray him, (John 13, 21). He now intentionally expressed this thought; perhaps in the hope of softening the heart of the unfortunate Judas; through the power of sorrowing love, and in the opposite event, to induce his withdrawal, since he made known to him, that his dark design was discovered. *

With the withdrawal of the representative of darkness, in the circle around the Lord, his love broke forth, like a long imprisoned stream, in the words, 'Now is the Son of man glorified,' and the sublime passages which follow. (John 13, 31).

* * * * * * *

The last point in the account of the Savior's last meal with his disciples is the history of the *instituting of the Lord's Supper*, for which the exhortations of Jesus, immediately preceding, constitute the preparatory sermon, which was intended to lead the disciples to most earnest self-examination. After Judas had retired, every thing necessary had been said, the Savior proceeded to the establishment of an ordinance, which he left to the eternal remembrance of his church, until his second coming. In the retired stillness of the little circle of his own, the Savior performed a simple, unimposing act, which, however, was to become of interest to the history of the world It is mournful, that this feast of love has been the occasion of the severest and most enduring controversies, which ecclesiastical and dogmatic history has to record. The simple words of the ordaining the rite, have led to the most manifold constructions. The expositor of Scripture entirely mistakes his office, if he allows himself to be drawn into a detail of the interpretations, that have been found necessary for the support of this or that party opinion. It is the business of dogmatic history to tell of these. The expositor ought rather merely to carry the reader back to the train of ideas, which the Lord

* We omit the exposition of the particulars of the scene of the accusation and withdrawal of Judas, although the description is drawn with a master hand, and all little seeming contradictions removed, and all presented in an harmonious whole. We also must omit the elucidation of Christ's remarks to his disciples, after Judas went out, and just before the Eucharist was instituted.

must have had in uttering the words, and the disciples must have had in listening to them. But he must be therefore willing to state his own individual opinion in relation to the prevailing one. It must not meanwhile be overlooked, that the opinion of the disciples at the establishment of the Lord's supper, cannot be considered as perfected. It is in the highest degree probable, that the idea which the Savior connected with it, was not then expressed. We find them indeed so undeveloped in all respects, before the pouring out of the Holy Spirit on the day of Pentecost, that they first after that comprehended the full idea of the ordinance, while at the same time, we have no reason to suppose, that Christ had connected with the establishment of the rite an explanation of its nature. This consideration is consoling, in as much, as we may infer from it, that the *degree of the correctness of our views* of the nature of the sacrament, does not determine the *blessing* of its enjoyment (supposing that the spiritual eye has not been *wilfully* closed to the right,) but the *purity of desire* for power and strength from above. Accordingly members of all denominations, who have different opinions of the supper, may partake of its blessing, if they only have Faith. But the expositor must not on this account, in order to place the reader in the train of ideas, which Jesus had, and which the Apostles had, after their illumination by the Holy Spirit, regarding the Holy Supper — he must not think himself let loose from all considerations of *church custom, the authentic explanations of the nature of the Lord's Supper, and the general connection of Christian doctrine.* Else in this case, as well as the opposite, he will fall into error.

In the first place, as to what concerns the *usage of the Church*, this must be considered, because the question relates to a permanent ordinance. If an expositor would interpret the narrations of Matthew and Mark merely grammatically, it might be inferred, that Christ had merely wished to take leave of his disciples, by an action symbolical of his death, and had not thought of a repetition of this supper. But the usage of the primitive church, which we must regard, as being founded by the Apostles, who were the authentic interpreters of our Lord's meaning, shews just the contrary. And since the accounts of Luke and Paul contain the most decided command for the repetition of the supper in the words of the ordinance, it is clear that Matthew and Mark must have regarded it as the church usage well known already to their readers.

In the *second* place, as to *the authentic explanations* of the nature of the ordinance, we may refer especially to 1 Cor. 10,

16–22 and to 11, 23–29, and in one respect to John 6. In these passages a decidedly spiritual character is ascribed to the supper, an examination is necessary before partaking, and either a blessing or curse is attached to it. On this account, the view of Zuinglius, that the supper is *merely* a commemorative meal, is excluded, because according to this there is no specific character to the supper.

Finally, as to the decision of the question, what peculiar sanctity lies in the elements at the Holy Supper, a reference is necessary to the connection, in which this doctrine stands with the whole compass of Gospel doctrine, according to the principle of interpretation by the analogy of faith. In regard to the doctrine of the Lord's Supper, the biblical doctrine of the connection of *flesh* and *spirit*, and of the glorification of body is peculiarly important. Wherever the biblical doctrine of the resurrection and the spiritual body, which the faithful have in it, is denied, and wherever spirit and body are separated by a rigid Dualism, without any approximation being made, there must the peculiar characteristic of the supper be explained away into a general spiritual operation, which is equally realised in prayer. Thus the Catholic doctrine of transubstantiation appears erroneous, according to the analogy of faith, since, as the Word, which became flesh, did not change the flesh into itself or itself into the flesh, but, as in the case of the glorification of the body of Christ, both the human and Divine are firmly in it, so also is it in regard to the Lord's Supper. According to what has been said, I hold Luther's opinion of the Holy Supper, as that, which entirely coincides in all essential points with the usage of the church, as well as with the authentic explanations of the original words of the ordinance, and with the connection of Christian doctrine.

According to my conviction, the Scripture teaches, that in the Lord's supper, the Savior, who sits with his glorified humanity at the right hand of God, communicates to the faithful even *his glorified corporeal nature* — that corporeal nature, which cannot be separated from his spiritual and divine being — which, as Ignateus says, is a medicine of immortal efficacy, a germ of new life for the wakening body of the faithful believer. My opinion, however, differs from Luther's in the first place, because I do not conceive it implied in the idea of the Lord's supper, that *all*, who partake of it, receive the body of their Lord. Although the body may be partaken, it is still not to be taken with the mouth, since it is a spiritual body.— Where therefore, the organs of the spiritual body are wanting, the mouth of faith, wherever, above all, no new spiritual man

has been born by baptism, who is to be spiritually nurtured, there the body of the Lord cannot be enjoyed. I differ from Luther, secondly, in thinking that not the whole Christ, he who was slain on the cross, is enjoyed in the supper, but an *influence* from him, and from the *glorified body* of the Savior. As long as the Lord was upon earth, his body was being glorified, but the process was not completed. It still lay under the possibility of death; but after the resurrection, the impossibility of death ensued. The opinion, that the *whole* Christ is present in the supper leads to the doctrine of the Omnipresence of the body of Christ, and of the right hand of God, which in the manner, in which Luther's represents it, is not biblical. The truth in this idea is only this — that our Lord, after the union of the human with the Divine, works every where with his humanity. As the sun above sends forth his beams all around, so the Savior breathes forth a vivifying influence from himself, which, alike human and divine, has power to glorify men in spirit, body and soul, and which is taken in, wherever the organs for it are ready. Every operation of Christ has the power to produce him wholly in the heart, as the spark can produce the flame, from which itself arose. As according to this, the divine and human nature in the person of the Savior are not confounded, although inseparably united, so in the Lord's supper, the power of Christ is joined with the bread and wine, without one's taking away or even changing the nature of the other. *

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Thus the Lord's supper was instituted by our Lord, as a symbol of his death on the Cross, and the means of communicating to the faithful believer that immortal life, which Christ's mission and peculiarly his death established. It communicates to the believer Christ's own life — it forms within him the Savior's glorified body — that body which was fully glorified by the resurrection — the immortal germ of which ever existed in his mortal body, as in the regenerate soul, the new man exists, although enveloped in the old.

The object of this representation of the death of Christ, for the sins of the world in the form of the sacred supper, can have a signification only as long, as our Lord is separate from his church. Upon his return in glory, the feast must be framed anew and differently. The conclusion of our Lord's address,

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* We omit the author's application of the principle, thus maintained, to the particulars of the Gospel account, and to the declarations of Paul in the first of Corinthians.

according to Matthew and Mark, signifies this, wherein he declares, "that he will not drink henceforth of the fruit of the vine, until he drink it new with you in my Father's kingdom." From these words, it may be supposed to follow, that the Lord himself partook of the sacramental supper. But the words 'my body,' 'my blood,' oppose this view very strongly. The most simple thought is, that the expression, 'drink again of the fruit, of the vine,' refers to the earlier partaking of the wine-cups, of which our Lord drank. Luke, 22, 16 particularly refers to this, where the Paschal lamb is spoken of.— Here it is plain, that the remark is made, not of the bread in the supper, but of the Passover, so that the sense is this, "in the kingdom of God, I will again celebrate the Passover with you." In regard to this idea, the custom has been according to the prevailing idealism, ashamed of the resurrection and glorification of the Flesh, to recognise merely a general expression of joy: "There will we enjoy one another, more intimately and spiritually than here." They, who adopt this signification, should, however, be frank enough to acknowledge, that the expressions selected must be very liable to be mistaken. Especially for those, who, as is said of the disciples, held low materialist ideas of the Messiah. They abide more by the grammatical truth, who think, that the Jewish idea of a feast shines forth, which is to take place in the Messiah's kingdom, where even the physical world is to be glorified. But it is more conformable to Scripture doctrine to say, that that this idea of the supper of the Lamb, (feast of the marriage of the Lamb. Revelation 19, 9,) has its inner truth. Every fear on the ground of materialism is set aside sufficiently by the consideration, that in the world of glory, every thing is glorified, and accordingly the idea of a social feast with the Lord, in the world of resurrection, will also be regarded as glorified. So regarded, this thought closes the supper most happily. For in these last words, the Lord, passing over the time of the gradual developement of the kingdom of God through severe struggles, which grows up like a grain of mustard seed, until it fill the world — reaching over this time, the Lord transports himself with his own into that perfect harmony of existence, in which the outward creation seems to respond to the inner spirit, and Paradise is restored. In this prospect then, there is the best consolation for Jesus and his disciples at the coming hours of sorrow. *

*Section second containing the "Agony of Jesus in Gethsemane and his Captivity," in our next.

Art. 2.—THE MUSIC OF THE SPHERES.

And is the harmony of Heaven gone?
  Hath it all died away, ere humam ears
Caught the faint closing hymn, far off, and lone,—
  The music of the spheres!

Have the stars hush'd that glorious song of old,
  When the Night shrunk to the far Occident,
And Morning gush'd in streaks of burning gold
  Up the grey firmament?

Yon orbs that watch so fixedly above,
  Yon planets claiming with our own their birth,
Are they all mute as through the abyss they move,
  Like our dim, silent Earth?

And hath the sky, the deep, mysterious sky,
  No voices from amid yon circling throng—
Are there no thundering echoes where the high
  Procession rolls along?

Hath heaven rare changing teints, and doth it glow
  Full of high eloquence and poetry,
And all that makes the love of Beauty grow,
  And yet no harmony?

No music there, where music's font hath been—
  No sweet sounds, swelling dreamily and long,
When Night and silence listen to drink in
  The choral stream of song?

Is it a fable all of early time
  That the young stars as they leapt by our Earth,
Rang sweet and loud a deep and voice-like chime
  Ere the first soul had birth?

And was the sage's thought a fiction too,
  That the crystalline spheres that clos'd us round,
Murmur'd from all their moving arches blue
  A never ceasing sound

Too fine and too sublime for mortal ears
  In our dull orb of clay—and this is why
We never hear the music of the spheres
  Come pealing through the sky? *

*Note. It was the notion of Pythagoras, I think, that the heavens were composed of a series of chrystal spheres transparent and enclosed one within another, and that these moving against each other produced the most divine harmony conceivable but that the reason it was not heard by mortals, was that it was too loud and sublime to be heard, and the orifice of our ear too small to take cognizance of it.

Were there no revelations from the deep
  Unbroken stillness of yon glittering host
Murmuring on old Tradition's infant sleep
  Like voice of heavenly ghost!

Did they not come to them who talk'd with god,
  In the cool hush of morning and of eve—
Who fell in Eden—felt the chastener's rod,
  And wandered forth to grieve!

Did they not fall in Choral Symphony
  On the rapt wonder of the Nomad swain,
As stretch'd beside his flock he rais'd his eye
  At midnight from the plain?

Did all the wise and holy men of old
  Watch by yon burning stars in vain, to claim
That wisdom which to eye nor ear was told,
  Till Christ the Teacher, came!

If, O ye orbs, ye never yet have spoke
  In language audible—still let me feel
Your silent concord, o'er my heart unbroken,
  In holy influence steal!

And let me trace in all things beautiful
  A natural harmony, that soothes—upraises;
So it may wake a soul too mute and dull,
  To everlasting praises!

C. P. C.

Art. 3.—THE BIBLE, ITS OWN REFUTATION.

BY CHARLES G. OLMSTEAD.—LOUISVILLE, 1836.

This is one of those books which men will continue writing until the prevailing systems of Christianity become more rational. No doubt such books may work some present evil; still, on the whole we think it best that they should be written. They may do harm to young persons, who have had no personal experience of the power of Christianity, and in whose heart passion is struggling with feeble conviction of duty. They may help to confirm the notion in the young man's mind that all the religious truths taught in his childhood are superstition and folly, and that it is spirited and daring to despise and trample upon them. But still when we remember that like dangers

exist every where, that the most important truths may be perverted, and the soundest maxims twisted into the service of error and evil—when we reflect that it is a part of our probation in this world to come in contact with specious falsehoods and enticing sophistry—when we consider that except error be openly expressed, truth cannot meet it and overcome it—finally, when we perceive that he who fears an infidel book, to be consistent must, must put a stop to *all* discussion and *all* enquiry, it becomes evident that where infidel opinions exist, it is well that they should be published and temperately discussed in the face of all mankind.

That man's faith in Christianity is very slender, who fears the result of such discussion. His can be no personal conviction but mere hearsay belief, "flesh and blood have revealed it to him," and not the deep experience of his own spirit. Even such an one, however, might take courage, by a slight survey of the past history of infidelity. Has not Christianity repelled attacks as much more powerful, than the assaults of modern infidelity, as the battery of a three-decker is more formidable than a boy's pop-gun? In its infancy, like the little Hercules strangling the serpent, did it not win its way against the whole power of the Roman Empire on the one hand, and the whole energy of Grecian philosophy and learning on the other? "The victory which Porphyry and Diocletian failed to gain, is not to all appearance, reserved for any who have in this age directed their attacks against the last restraint of the powerful, and the last hope of the wretched." And then in modern times, was not all the wit, learning and philosophy of France banded in a crusade against Religion? What did they effect? The masterly logic of Hume, the deep penetration of Lessing, the erudition of Gibbon, the splendid wit and brilliancy of Voltaire, the deep pathos of Rousseau, the talent of Helvetius, Diderot, and the rest of the innumerable host of *philosophers* and *litterateurs* who went in solid columns against Christianity—what did they all accomplish? In Germany, England and France, Christianity now rests on a deeper basis of conviction, than it ever did before. The leading minds in all those countries are now, *with hardly a single exception*, believers in Jesus Christ. How absurd then to dread the result of infidel discussion.

Those only are shocked and terrified by infidel arguments, who are unable to distinguish between the spirit and letter of their religion. All infidels and many Christians fall into the mistake of confounding the citadel of Christianity with its outworks and unimportant defences. It is natural enough for

an enemy on the outside to make this blunder. They attack the miracles of the Old and New Testament, the character of the Patriarchs, the little inconsistencies and apparent contradictions of the gospels, and the absurd tenet and evil practices of modern Christians, and think that they have overthrown Christianity. They have not reached it. Christianity is each man's personal experience of the quickening and sanctifying power of Christian truth. Do they expect to argue a man out of this experience, by showing him seeming absurdities in the Old Testament or apparent inconsistencies in the New?—Suppose the whale did not swallow Jonah, does that prove that I had not been converted and made a new man by the power of Christian truth? Suppose there *are* differences in the account of Christ's resurrection, does it necessarily follow, that his religion has not been to me a source of peace, strength and joy? While its sublime theology approves itself to the reason, while its majestic beauty persuades the heart, while the lapse of ages only developes new adaptations to the nature of man —so long will it stand, with its whole vast fabric firmly supported against the attacks of every foe. Taking this view it is pleasing to observe the assaults of such writers as the author of the work before us. We may say with Wordsworth, altering a single word,

> "This huge castle, standing here sublime,
> "I love to see the look with which it braves,
> "Cased in the unchanging armour of old time,
> "The lightnings, the fierce winds, and trampling waves."

Our author, as is usual with infidel writers, falls into the mistake of confounding Christianity with a belief of the facts of the Bible. That it is a mistake is evident, since a man may be a Christian and not be able to read the Bible. The only fact which he need know, is that of Christ's existence as the author and finisher of the faith, in which his heart rejoices.—The Christian church for some centuries did not possess the Christian scriptures in a volume, and there were bishops who had never read the gospels. All this shows that Christianity is something to be realised in the heart and life, not studied in a book. The Bible will always be dear to Christians as the authentic record of the origin of their religion and the anchor by which the church has been held firm to its central truths, amid the shifting currents and winds of error and corruption. But this love for the Bible, and this important influence, derived from it, is itself based upon love for Christ and Christianity,

as the recognised source of one's own redemption and salvation.

It is evident therefore that one, who has not experienced any thing of the power of Christianity, will come to the study of the Bible very differently from a Christian. The infidel looks at it from without, the Christian from within. Like the painted windows of some old Cathedral, looked at from without, all is dingy and obscure. But enter, and all is harmony and beauty, and the indefinite shapes change into the figures of saints and warriors of fair proportions and gorgeous colors.

For our own part, so far from wondering that such books as the one before us should have been written, we cannot well imagine how a man, with the views upon natural religion, which the author professes, could by any possibility have written or thought otherwise. He is one of that class who does not recognise a religious nature in man. Feeling in himself no need of religion, never having had his own religious sentiments touched or awakened, he regards all religious sentiment as an unnatural excresence upon human nature, and its constant manifestation and influence in the history of our race, he considers the result of some peculiar disease, some world-endemic, which, as often as it is cured by philosophy, breaks out again anew with singular pertinacity. He thinks man can do without any religion better than with it. I quote his own words on page 242:

"We are asked what we will substitute for the religion of "the Bible? I answer, nothing. I have no substitute to pro-"pose. The question presumes that man must necessnrily "have some religion. This principle, if carried out, would "prove that all the religion that ever existed, must have received "the approbation of God, and therefore, have been true. I "am fully persuaded, and have endeavored to prove, that we "would be happier without any religion."

Now I do not see how a man with these sentiments could believe in the facts of Christianity. "He who cometh to God must believe that He is, *and that He is the rewarder of those who diligently seek him.*" This is philosophically true, as may be easily made to appear.

Suppose the author of this book and myself were walking together through the streets of Louisville, and see a crowd collected about a door. Inquiring into the reason of it, we are told that a juggler within is about to restore a dead man to life. We pay our 25 cents and enter, and as far as we are able to judge by the strictest scrutiny, the wonder is performed. The dead man seems to rise and walk. Do we believe

now that the fact has really been done as professed. No.—We rather consider it a trick, a very ingenious specimen of human ingenuity. Why? Because we both think it vastly more probable that our senses should have been deceived, than that a man should attain to such extraordinary power.

Suppose, however, that instead of being a juggler, the man should profess himself a prophet of God, and to do the wonder through the power of God. I should now scrutinize the case more diligently. I would ask, Who is the man? What is his character? What his object? Is it worthy the interposition of the most High? Does it correspond with what we know of Him from other sources? The answer to these questions would determine whether my scepticism should turn into faith or infidelity. But to my companion, the case would not be altered. Having no previous faith in God as the rewarder of those who diligently seek Him, he could not imagine an occasion or motive for such a manifestation of Divine power. He would remain infidel as before.

Shift the scene to Palestine, and the time to the period when

> ——— "over its acres walked those blessed feet
> "Which eighteen hundred years ago were nailed
> "For our advantage, to the bitter cross."

Let us be standing among a crowd of Jews, by a closed vault. A weeping group surround us. In the midst stands a figure with a countenance full of solemn emotion. He tells them to take away the stone from the vault, and calls aloud, "Lazarus, come forth!" Immediately a figure banded in white swathes of linen appears staggering forth from the dark mouth of the cave. Now what shall we think of this? If I know the character of him, who works this deed, to be a wonderful combination of all traits of goodness, if I listen to his words and find in them a depth and wealth of spiritual meaning, adapted to quicken and rouse my soul, if he tells me that he came from God to bring man into communion with him, and redeem him from sin and woe, and if I find his words and character are fulfilling that mission on my own mind and heart; then I rejoice to believe that God hath sealed him with this mighty power over the material world, by which to stamp his influence deep in the hearts of men. I see a fit purpose, a truly divine object, harmonizing with all I know and believe of the Almighty, and I have no difficulty in receiving the fact as real.

But what shall my companion do? He does not believe that man needs religion, he thinks we should be happier with-

out God than with God in this world, how then can he suppose a miracle worked to introduce it? He will still suppose it an ocular deception, a juggler's trick, and apply all his ingenuity to explain it away, and as it is always easy for an ingenious man to invent a plausible theory, he would have little difficulty in doing this. We are told it was so with some Jews, who were present at the sepulchre, and yet disbelieved, and went their ways and told it to the Pharisees..

In this way Christ's miracles were in his day, and are now, a test of the previous state of men's hearts and spirits. Those who live in a realizing sense of God's presence, and value the soul as it ought to be valued, find a sufficient purpose for a revelation, and believing it, are lifted into a higher region of thought and feeling. Those on the other hand, who by their own fault, or otherwise have the religious faculty yet dormant within them, *cannot* believe, with any consistency, in Christ or his works. They must believe either as the Pharisees did, that these things were done by magic and witchcraft, or with the Saducees, that they were effected by cunning and deception. Modern infidelity is of the latter sort, and therefore it must produce books like the one before us, the object of which is to find objections, inconsistencies, and absurdities in the letter of Scripture.

In thus explaining the origin of the work, I have no intention of judging the author's character. He himself tells us that he has no religion, and thinks men would be happier without any. From this admission I deduce naturally his unbelief in Christianity. But whether this irreligion and its consequent unbelief is criminal or not, can only be decided by the Omniscient Judge. This I see, that the torpidity of our religious nature is often criminal and often not so. Where God in his Providence and by his truth, has acted on the soul to draw it to himself, there is guilt in irreligion — but where such influences have not been sent, as may be the case even in a Christian land, there is none. Without the law there is no sin. It is therefore wrong in us to condemn infidels, for we can never tell how far their infidelity is blameworthy or not. "Who art thou that judgest another's man servant. To his own Master he standeth or falleth." And when, as in the work before us, we see traces of sincerity and an honest love of truth, there is reason to hope that the author will yet be brought to see that he is a religious being, and needs a God and a Savior.

As to the book too, indiscriminate censure would be folly. There is great ingenuity and acuteness displayed in it. This too we might expect. The Christian reads the Bible with his

heart as well as his mind, though it ought to be read so always, he yet often fails completely to understand it from this cause. The infidel reads it only with his understanding, and is always actively engaged in scrutinizing its details. He may often make discoveries, and teach us much as to the letter of Scripture, for the very reason that he gives his mind to that alone. In this way much use may be made of infidel works. Our author says on p. 37 — "I fear the writing of this work will be a thankless business." We should think so too, did we suppose it would do any real harm to Christianity. Men do not usually thank those who bereave them of their dearest friends or snatch from them their choicest treasure. But having little apprehension on this point, we are glad to acknowledge our obligations to the author, for the acuteness with which he has pointed out many apparent contradictions and difficulties in the Scripture, thus leading us to new discoveries, and a deeper insight into its essential harmony.

But it is time we turned to the book itself. Its title explains its purpose. The most of its contents may be clustered under the following heads:

1. Objections to the Bible on account of inconsistencies and contradictions in the detail of facts.
2. Objections to the moral character and conduct of Christ and his Apostles.
3. Objections with respect to Prophecy.
4. Objections from the incredible nature of events recorded.

We have only space now to attend to the first of these classes of objections (which, however, is much the longest) and that in a general way. We shall not leave the book here, however, but examine as we have opportunity, the assertions and logic of the remaining portions, in subsequent numbers.

1. *Objections to the Bible on account of alleged inconsistencies and contradictions in the detail of facts.*

Differences with respect to the circumstances of a fact, do not make void the fact itself. If two men assert that they saw a meteor in the Heavens, on a particular night, but one fixes the time at 10, and the other at half past 10, they agree in the fact but differ in the circumstances. It would be idle to argue from this inconsistency, that no meteor was seen at all. Yet this is exactly the kind of argument used throughout the work before us. It is the staple argument of the book.

In all matters of history, especially on occasions when the feelings are much excited, we should expect to find witnesses contradicting themselves in the details. They always do so if

they are honest writers, and are independent of each other.—If they do not differ, we infer collusion.

I happen to have before me two lives of Napoleon, one by Walter Scott, the other by Bourienne. I have opened, without any particular notice, at the battle of Marengo. This is one of the greatest events in the life of Napoleon — it decided his destiny — it is only a few years since it occurred — yet I find palpable contradictions in the different narratives. First, as to what gained the victory for the French — one author ascribes it to Desaix, the other to Killerman. Bourienne states that Desaix's division was cut in pieces; "the Austrian column which had just crushed Desaix's division." Scott on the other hand says, that "the fate of Buonaparte was determined, by the arrival of Desaix at the moment he did," — while again the Duke of Ravigo, who was Desaix's ai-de-camp, says "The fate of the battle was decided by Killerman's charge," — and Napoleon, writing at St. Helena, attributes it again to Desaix. Again, we have in both works the conversation between Napoleon and Desaix, when they met in the midst of the field.—They flatly contradict each other. According to Scott, Desaix says, "The battle is lost — I suppose I can do no more for you than secure your retreat." But according to Bourienne, who says he had the account from Napoleon himself, on the evening of the battle, Desaix said, "The battle is completely lost, but it is only 2 o'clock, there is still time enough to gain another." Again, it is disputed whether Killerman's charge was his own thought or Napoleon's. Bourienne says the first, "It cannot be denied that it was the instantaneous inspiration of Killerman, which changed the defeat into a victory, and gained the battle of Marengo." While on the other hand, Rovigo declares he himself carried to him the order from Napoleon.

Now suppose I should say — "These writers contradict one another so much about this battle, that I don't believe any battle was fought at all. One attributes the victory to one general, another to a different one; every man of intelligence therefore must see that the victory could not have been gained by either. The conversation between Desaix and Napoleon, is so differently reported, that it is plain enough they had no conversation at all. And since the credit of a charge of cavalry of such great importance is attributed now to one man and now to another, all sound reasoning compels us to the belief that there was no charge of cavalry."

Would not every one say — You argue irrationally my friend. In the hurry and confusion of a great battle, it is natural that mistakes should be made. Far from denying that

there was a battle, and that the French won it, you should believe it, since all the writers agree as to these points. So too they all tell of a conversation between the two generals, though they differ as to the things said — believe then that there was a conversation. All agree too that Killerman and Desaix both made a charge; therefore you have no right to doubt this point, though you may give the most credit to one or the other, as you see cause.

Now apply this principle to the objections against the Bible in the work before us. The author argues in this way. The Evangelists all agree in declaring that Christ arose from the dead, but I find them differing as to the circumstances. They differ as to the number of women who went to the tomb and saw him, hence I infer that no women saw him. They differ as to the object they had in going to the sepulchre, hence I conclude that they did not go to the sepulchre. They differ as to where they saw the angel, hence I argue that they saw nothing. They differ as to whom the women told. It is clear then that they told nobody. They differ as to where Jesus showed himself and ascended into Heaven. It is perfectly evident then, that he showed himself to no one, and did not ascend into Heaven. In fine, all these contradictory accounts of the resurrection show conclusively, that there was no resurrection, and that the whole story is a fable.

May we not answer, as in the previous case? This is a hasty conclusion, sir. In the confusion of mind, arising from such wonderful events, it is natural that mistakes should be made. But so far from denying the resurrection of Christ, and his being seen by his friends, and ascending into Heaven, you should admit these points, since all the witnesses agree in regard to them. As to the points about which they differ, you may make up your judgment, but where they all agree, admit their testimony.

This argument goes on the supposition, that the discrepancies *are* as great as stated. But an examination and comparison of them, will show that in most cases, they are but apparent differences, which vanish before a searching criticism. Some differences do, however, unquestionably remain, and if we suppose the Evangelists to be miraculously inspired, as to the words they should use, this would be a formidable difficulty. But there is no reason in Scripture or elsewhere, for believing this. Their inspiration was the spirit of God in their hearts, which quickened their perceptions and strengthened their faculties, just as a deep and vital interest in a subject always does. If a man gives you an account of the sickness

and death of a beloved wife, though it happened years before, he will probably be very accurate and minute in all the important particulars of the matter. You cannot doubt that his history is substantially correct, though his only inspiration is the deep interest he felt in the whole affair. Love sharpened his faculties, love strengthened his memory. Just so the vital love of Christ, wrought in the Apostles hearts by the spirit of God, is a sufficient warrant for the correctness of their statements in the main, while it opposes no bar to the commission of unimportant errors.

We will here close our present notice of this book, with the prayer that by a proper treatment of Infidels, by meeting them in a candid and Christian spirit, we may always be enabled to render their attacks on religion, not only harmless, but also beneficial. "Defendetur religio," says Lactantius, "non occidendo, sed moriendo," and the principle will always hold good. It is not by the abuse of Infidels, that we shall convert the world to righteousness. It is not dogmatising or calling names or refusing to admit the strength of their arguments, that we shall best maintain the truth. But by a careful consideration, even of their careless assertions, by a candid admission of their solid arguments, by a respectful treatment of their persons as fellow men and children of God, by trusting more to the power of God's truth and Providence, than our own logic to convert them, — so may we be enabled, if indeed religion be a reality and Christianity a gospel of truth, to overpower, at last, all opposition, by the mild influences of Reason, Forbearance and Love. EDITOR.

Art. 4. — SONNET. — Thoughts.

Vast are the thoughts, yet vague, that sometimes come
Flashing upon the confines of my mind,
E'en as the lightning in yon twilight dome,
Sudden and glorious: — but who may find
Whither it goeth? So come gleams of thought
To the dim regions of the brain — and so
Vanish, as they were feverish dreams — of nought.
Why cannot I detain them — must they go?
Is there no sorcery by which to stay
Their flight? No potent magic to recall
The fugitives, ere wholly pass'd away?
No! Like some slow retiring ghost, they all
In their dim beauty steal away, and seem
But like the fading memories of some broken dream! G. P. G.

Art. 4. — DISCOVERY IN THE MISSISSIPPI VALLEY. — *No.* II.

HENNEPIN.

The next European, after Marquette and Toliette, who visited the Mississippi from the north, was Hennepin, a Fleming by birth, and a Franciscan priest by profession. He was passionately fond of travelling from childhood, and he nourished this passion by reading all books of voyages which fell into his hands. Especially did he read the travels of those of his own order — an order which had been peculiarly prominent in furnishing Missionaries — and their works, as he says, not only increased his fondness for visiting foreign lands, but gave him a passion for carrying the Gospel to the heathen. He was a man of an imaginative and romantic mind, born to be a traveller, but unhappily so anxious to publish an entertaining volume to the world, that in writing the history of his journeys, he scrupled not to call in the aid of fancy, when facts would not have been sufficiently interesting. When he speaks of the adventures of others, he may be relied on; but he was so anxious for his own fame, that when he speaks of his own adventures, one can only rely on the fact, that he will affirm that he has seen whatever he wishes to have seen.

He embarked for America with Francis de Laval, afterwards Bishop of Quebec. Before his swelling imagination, the opening prospect of the ocean, was the uncurtaining of a new world. On the ever restless seas, brooded mysterious terrors. He witnessed with astonishment, fights between the sword-fish and whale, and the quantities of fish taken on New Foundland. But at length escaping storm and surge and the vague fears of the sea, he arrived at Quebec. To harden himself for missionary enterprizes, he at first went on short missionary excursions, of 20 or 30 leagues, round about Quebec. His first regular mission was among the Iroquois. He spent two years and a half at Catarokony, or Frontenac, situated on the north side of the mouth of Lake Ontario. Here he finished the mission house, made the tour of the five cantons of the Iroquois with a single soldier in winter, preached the Gospel to them, and with the aid of Father Luke Buisset, translated the Apostle's creed, Lord's prayer and ordinary litany into Iroquois, and taught them to the Indian children.

He laments, however, that all their instructions were of no avail. The savages listened to the missionaries, because their teachings were accompanied with presents. The Indian's faith lasted no longer than it was accompanied with food and presents from the white men. In their summer hunting expeditions, says Hennepin, they forgot all that they had learned in the winter.

Having spent about three years in this region, (where he had learnt from the Indians, that there was an easy passage through the country of the Iroquois, by the Hohio, into the sea at Florida,) he returned to Quebec. He was to accompany La Salle on his Western expedition, and entered into the Reccollet's convent of St. Mary, to prepare and sanctify himself for his great work. Having received the Bishop's blessing, and provided himself with a portable chapel, one blanket and a mat of rushes — which constituted all his baggage — he started up the St. Lawrence. At Montreal his two boatmen were seduced away, and he was obliged to procure two others. On November 18, 1678, he sailed in a Brigantine of ten tons from Frontenac, and on the 16th of January, 1779, entered the river Niagara. On January 11th, mass was performed by him, the first time it was ever celebrated in that country.— Touching and solemn must have been the worship paid by these few feeble men, in these frozen and savage regions, in the heart of a continent. On the one side moaned the wintry surges of Lake Ontario, on the other, the winds stirred the shadows of the dark and endless forests; and between the wilderness and the sea stood man in his weakness, and sought aid of God.

Having got their Brigantine ashore out of the way of the ice, they built a vessel of sixty tons, called the Griffin, six miles above the falls, during the winter and spring of 1679.— Hennepin returned to Fort Frontenac to engage two priests to accompany him; and La Salle returned to finish his preparations, leaving M. de Tonti in command. Having completed their preparations, La Salle and the monks returned, and going on ship board — in all 34 men — on August 7th, 1679, they set sail, W. S. W., with a a good wind, up Lake Erie. Of their voyage up the Lake, and their adventures until they arrive at Fort Creve Coeur, which La Salle established in Illinois, we shall not here speak, as the account belongs properly to the narrative of La Salle's expedition, of which Hennepin was the principle chronicler. We cannot, however, pass over his account of the Falls of Niagara. In his first volume of travels, he says they are six hundred feet high, and

describes them as bringing down and killing fishes and wild beasts. It was suspected in France that his travels might contain some romance as well as truth, whereupon, in a preface to a second volume which he published, he is exceedingly indignant, and defending himself from the charge of an untruth in this and other matters, he says, that instead of exaggerating, he had understated the height of the cataract — that instead of its being only six hundred, it was more than seven hundred feet high, and in other respects far more wonderful than he had represented it to be. *

Various difficulties, which will be spoken of in our accout of La Salle, prevented that able leader from proceeding on at that time to the Mississippi. He therefore left M. de. Tonti in command of Fort Creve Coeur in Illinois; sent Hennepin in a canoe with two men, to explore the Mississippi *up* from the mouth of Illinois river; while he himself, with three men, returned to Frontenac.

February 29, 1680, Hennepin set sail down the Illinois river in a canoe, with two men, who were all the way troublesome to him, and sometimes were upon the point of leaving him.— March 8th, he reached the Mississippi, (the Meschasipi — the great river) but were delayed here some days, by the coming down of the ice. Here he resolved, contrary to the command of La Salle, to descend instead of ascending the river. It is doubtful whether he did descend to the mouth of the Mississippi or not. His journal contains nothing which might not have been drawn from Marquette's journal or some other source, and it is generally believed that his account of descending the river is false. But the ambition which the good Franciscan had to be thought the discoverer of the course and mouth of that great river, was too much for his piety; and the only merit of his journey consists in what was pillaged from others, or was produced in his own imagination. His journal however is an interesting one. He describes the Mississippi, in some places as a league, and where narrowest, half a league wide. He is delighted with the cane-brakes that border on the river — with the richness of the vegetation, and the varie-

* Hennepin's statement as to the height of the falls, however exaggerated, is modest compared with that of Baron la Hontan, the fictitious name under which the monk Guedeville published his travels. He visited Niagara in 1688, and says that the falls are seven or eight hundred feet high, and half a league broad — that towards the middle, there is an island that leans over as if ready to fall — that all the beasts which cross the river within a quarter of a league above the island, are drawn down by the rushing water — and that the water shoots so far over at the fall, that three men may walk underneath between the cataract and the precipice, without any difficulty, except that of being slightly sprinkled with water.

ty of wild animals seen. He frequently met with Indians, and stopped among the Akansas (Arkansas) both going and returning, and was treated with great kindness. On the 10th they killed a cow swimming the river; and lower down they saw crocodiles which at night they frightened with lighted matches. They lived on Indian corn pounded and mixed with water; except occasionally, when they dared to hunt, or met with game accidentally.

March 25th. He arrived at a point at which the Mississippi divides itself into three channels, where he took the middle channel, which was broad and deep. Here the water was brackish; four leagues lower it was salt as the sea; and yet four leagues lower down he discovered the sea itself, and went ashore on the east side of the river. If Hennepin was actually the discoverer of the Mississippi, we can scarcely imagine a condition in which one could be more cut off from humanity, than he was here in the midst of the swamps that encircle the Balize. Before him opened a vast gulf, almost unknown to the European navigator. Above him, the vast length of the Mississippi and the Illinois, a continent of wilderness, and a hundred intervening hostile and savage tribes divided him from a weak fort, his only place of retreat at the north. With him were two men, half savages, their means of conveyance a birch bark canoe, their supplies a little Indian corn. They left at the mouth of the river, where they landed, a letter signed by himself and his two men — erected a cross twelve feet high — knelt — prayed — sung and embarked. April 1st, their returning voyage commenced. They hurried away, dreading not only danger from the savages, but fearing lest they should meet with Spaniards from New Mexico, and be carried off as prisoners or be put to death. About the end of April they arrived at the mouth of the Illinois. According to Hennepin the mouth of the Mississippi lies between latitude 27° and 28°.— From the mouth of the Illinois to the sea, by the windings of the river, according to his calculation, it was three hundred and forty leagues, but only one hundred and fifty leagues in a direct line; while it was 800 leagues from the source of the Mississippi to the Mexican Gulf.

Hennepin having disobeyed the orders of La Salle, dared notto return to Creve Coeur without ascending the Mississippi. This he certainly did, and was the discoverer of St. Anthony's Falls. He has given the distances and names of places with some care. We give the names as he gives them, that our readers may trace his course, and judge of his accuracy.— From the Illinois to the Wisconsin 100 leagues; to the Black

river 25 leagues; to the lake of tears, (so called because the savages who seized them here debated whether to murder them) 30 leagues. From the river of wild bulls to the river of the Grave, connected by a portage with Lake Superior, 40 leagues: and 10 leagues yet higher, he arrived at the fall of St. Anthony. Of these falls he was the discoverer. He describes them at fifty or sixty feet high. Eight leagues above, is the mouth of the river Issati or St. Francis, which comes out at lake Issati. Here on April 12, they were made prisoners by the Issati Indians. From this time he was carried as a prisoner among the Issati and Annadonessians, for some months, in the region between the head waters of the Mississippi and Lake Superior. They were used savagely, they were robbed of their property and their lives threatened.—They travelled about in a country full of morasses, swamps and lakes. It is impossible, however, to trace their route upon any modern map. He says that the northern Indians have bark canoes; that the canoes of the southern Indians are made entirely of wood; hence on account of the superior lightness and swiftness of the birch bark canoe, the Indians of the Upper Mississippi have greatly the advantage in war. After a variety of wanderings with the Indians, compelled to row their canoes and subjected to every variety of hardship, he was set free. Returning to the Mississippi, he descended to the mouth of the Wisconsin, and ascending that river he crossed the usual portage, and entered by the Fog river the bay of Puars, now Green bay, and wintered at Michillimacinac.* He left this place during easter week 1681. The water around the borders of the lake was still frozen, but he hurried on to Quebec. La Salle was absent, and Hennepin made no mention to any one of his having descending to the mouth of the Mississippi.—Hennepin having lived eleven years in America, returned to France and, in 1684, published his account of Louisiana. It was not until after this that he pretended to have discovered the course of the Mississippi below the Illinois. His reason for not doing it, he says was the fear of disobliging La Salle, who was anxious to have the honor of this discovery, and who did descend the Mississippi in 1682. When the latter found that Hennepin had discovered it two years before him, and contrary to his orders, he never forgave him, but procured his expulsion from France. Such is a brief abstract of father Hennepin's account of his journeyings in the Mississippi Valley.

E. P.

* This place is remarkable as being the one where Marquette began the first European settlement, north-west of Fort Frontenac. This took place in 1671. Since then, it has ever been one of the principal seats of the fur trade in those regions.

Art. 6.—ORIGINAL SIN.

[The Calvinistic doctrine of hereditary sin—sin, which the sinner does not bring upon himself, but for which he is to be eternally damned—seems fast falling away even from its strong holds in the bosom of Orthodoxy. Yet the advocates of the new school doctrine retain the words of the old fashioned Calvinism, and think, that because they can rationally believe that mankind are *unwilling* to do God's will, they are warranted in saying, that they *cannot* do it. It will take Doctor Beecher a long time to convince us or even his honest Presbyterian brethren, that the assertion of man's mere *unwillingness* to do right, is the same thing as attributed to mankind in the Presbyterian Confession of Faith, which insists upon an "original corruption, whereby they are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil."

We must all allow the general depravity pervading the world, and the many strong propensities which draw the soul away from what it knows to be right. But why insist on an hereditary depravity—an original sin to account for this? Is there not as much reason for accounting for Adam's transgression, on the ground of hereditary sin, as there is for accounting for the common sinfulness of mankind on that supposition.

We said the doctrine of original sin is fast falling away, even from its strong holds. Still there is an attempt to preserve it in appearance among the Reformed Orthodox party, and a full adherence to it among the ranks of the Old School Calvinists. The following remarks therefore, taken from the Unitarian Miscellany, will not be out of place in your pages. S. O.]

We take this opportunity to offer, in few words, some objections to the doctrine of original sin, or hereditary depravity.

"1. This doctrine is inconsistent with the moral attributes of the Deity, Whatever may be the original nature of man, and it is precisely such as God has given him, there can be no crime, no guilt, in *possessing* such a nature. Nor can there be crime in following the propensity of this nature, unless he has power to counteract it. No case can be plainer than this. Nothing is more obvious, than that no one can justly be punished for being in the condition in which he was created, and which he has not power to change. If there be such a thing as original sin, it cannot be punished without violating the most imperious laws of justice. It does not remove the difficulty to say, God may justly do what he pleases with his own

work; for if any one can satisfy himself, that under any possible circumstances, it is just to punish the innocent, he must certainly allow it to be oppressive and cruel, and this would be equally derogatory to the moral perfections of God. Besides, the justice of God can never be considered, except in connexion with his mercy, goodness, love. As all these attributes are perfect, they can never act in opposition to one another, but must always harmonize. In a human tribunal, a judge may be just, and not merciful. This can never be true of God. His attributes are infinite. The demands of his mercy and goodness are as strong as those of his justice. One can never be exercised without the concurrence of the other.

"2. The idea of punishment for original sin is founded on inadmissible principles. The true design of punishment is to amend or reform the offender. In human society, it may have the more enlarged purpose of deterring others from vice by fear of suffering, but even here no other object is contemplated, than good to the individual, or the community. Punishment inflicted for any other purpose is universally deprecated as the wantonness of a cruel and barbarous tyranny. Now if men are punished for having a wicked nature, this punishment can do nothing towards reforming them, or causing them to avoid the evils into which the tendency of their moral constitution compels them to fall. Such punishment is vindictive, and can only be inflicted to gratify a malignant temper. This is impossible with God; and therefore he never can punish any of his creatures for a sinful nature, which he has made a necessary condition of their existence.

"3. This doctrine destroys moral obligation. By what law of reason, or justice, is any one bound to perform an impossibility? How is he accountable for actions, which he is *obliged* to commit? If he is "*wholly* inclined to all evil," he has no power to do good, and is in no sense a free agent. If such be the constitution of his nature, he can never be answerable for his conduct. He is a machine, which can move only as it is directed. The strongest motive to virtue and holiness is thus destroyed. The scriptures teach us, that we shall be judged according to our deeds. From this, we believe we can do good if we will, and we strive to do it accordingly. We feel this to be a duty and a virtue, and we are stimulated by the hope of a promised reward. But if, from our very nature, we "are utterly indisposed, disabled, and made opposite to all good," there can be neither duty, virtue, nor reward connected with human action. We are compelled to do evil. Motives to goodness are vain, for we

cannot be moved by them. There is no free agency, and consequently no accountability.

"4. If men be totally depraved, how does it happen, that they do good? No person is without some principles of goodness. No bosom is so dark and malignant, as not sometimes to emit a ray of benevolence, feeling, sympathy, affection, kindness. No one has ever seen a human being, however wicked, who has been incapable from infancy of having a good impression, or of doing a good deed. This is proved by by every person's observation; and yet, if men are brought into the world with a *total* depravity of nature, it would be as impossible for them ever afterwards, while they possessed that nature, to have a good feeling or do a good deed, as it it is for wicked man to be happy. This argument alone is in our opinion conclusive. Our observation, and the scriptures, force the truth upon us, that all men have the power of virtuous feeling and action; but if they were born perfectly depraved, it would be impossible for them under any circumstances to show marks of a single particle of goodness, either in principle, disposition, or practice. Nothing could proceed from any human being, but the blackness of wickedness, and the bloody deeds of crime.

"5. What was the design of God in creating man? Was it not, that he may improve his powers, increase in excellence and grow up into a state of knowledge, of intellectual and moral strength, which shall fit him for the occupations and happiness of another, and a more exalted state of existence? Every faculty he possesses indicates him to have been formed for improvement, both in his physical and moral nature. He can go on from one attainment to another in every thing. He can treasure up new stores of knowledge; sharpen his powers of perception, discrimination, and judgement; go forth into wider fields of speculation and thought; add new strength to his memory; refine his moral feelings; become more and more fervent in his piety; and more and more conformed to the law of his Maker. These are facts, which can only be accounted for on the supposition, that our moral nature is improvable, and that we may go on, "adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity," and one degree of excellence to another, till we arrive at an indefinite extent. But a totally depraved nature can never be improved, nor, by any human exertions, changed for the better in the last possible degree.

"6. The notion of *imputed* sin, or the sin of which one is guilty by reason of the conduct of another, is absurd. A sin,

which is not personal, is not sin at all. That men are now accountable for what Adam did six thousand years ago, is too idle a dream to amuse any serious or thinking mind. That their condition may be affected by the conduct of Adam, has nothing in it impossible or unreasonable. That it is so, is their misfortune, but not their guilt. They can be guilty of nothing, and consequently answerable for nothing, which has not proceeded from their own personal will and deed. It is, therefore, a solecism in language, as well as a violation of common sense and scripture, to say, that "Adam's corrupted nature was conveyed to his posterity" in any way, which should "impute to them the guilt of Adam's sin," or make them for this reason alone worthy of punishment, or subject to the displeasure of the Almighty. And furthermore, there is no evidence, that Adam was totally depraved; and there seems no occasion to talk about his transmitting a depravity, even if it were possible, which he cannot be proved ever to have possessed.

"7. Another argument, and one which we think should be decisive with every christian, is, that this doctrine is no where taught by our Savior. He not only never hints at any moral depravity or sin, which has descended to us from Adam, but inculcates principles directly opposed to this doctrine. He always speaks of sin as a personal transgression, and attributes it to the corrupt principles, which men have imbibed by wilfully perverting their moral powers, — to a disinclination to check the passions, an undue love of worldly pleasure, an unlawful indulgence of appetite, and to all the deficiencies and excesses, which it is in their power to remedy. And it is remarkable, that the precepts of his religion are every where given as rules and correctives. You will find him invariably charging men to turn from their sins, to forsake them, to repent. But how can men forsake a sin, which was born with them, and which is inherent in their nature? Or of what service can rules be to beings, who are born with an irremediable moral incapacity to obey them? On particular occasions, our Savior would seem to enter as strong a protest against this doctrine, as can well be expressed in words. He says, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." * Now according to the doctrine we are considering, if persons of any age are in a state of perfect moral corruption, they must be little children, because in these there has been no visible evidence of any spe-

* Matt. xix. 14.

cial influence of divine grace. And do you believe, that of such totally depraved beings is the kingdom of Heaven? Is it not evident, that Christ considered little children, before they had knowingly committed any sin, as pure, free from iniquity, and already in a condition to enjoy the blessedness of Heaven? Listen to what he says in another place. "Unless ye be converted, and become as little children, ye cannot enter into the kingdom of God." * Observe this passage with care. In being converted, you are not told here, that you are to have a new nature, one that you never before had; but you are to be brought back to that, which you had in infancy. You are to repent of your sins, and forsake them; not the sins of Adam, but those, which you have contracted by contact with the world, by slighting the laws of God, and going heedlessly after the devices of men. Had you held fast your integrity, practised virtue, and followed, to the extent of your knowledge and capacity, only the counsels of the Lord, you would still have retained the innocence and purity of little children, and been as fit subjects as they for the kingdom of Heaven. But now you are sinners, you must use such means as are pointed out to recover the purity you have lost, and to restore the innocence of unperverted nature.

"8. If such a doctrine as the one in question make a part of christianity, one would expect not only to find it taught with great explicitness by Christ himself, but would look for it as a perpetual theme of the preaching of the Apostles.—Whoever consults either of these sources for this doctrine will be disappointed. He will search in vain through the Acts of the Apostles, in which the record of their preaching, and several of their sermons, are contained. They preach a doctrine as opposite to this, as day to night. They say nothing of Adam's transgression, as a cause of guilt to his posterity; they say nothing of total depravity; nothing of imputed sin. On the contrary, they uniformly charge the sins both of Jews and Gentiles upon themselves and exhort them to repentance and good works, as the means of christian excellence, and the terms of salvation.

"9. But an objection to this doctrine, which is of no trifling magnitude, is its immoral tendency. With what views can those persons look upon God, who are convinced, that he has brought them into the world under his wrath and curse, liable to all the miseries of his life—and to the pains of hell forever," † and has left them in a state of helplessness,

* Matt. xviii. 3. † Assembly's Shorter Catechism, 2. 19.

with a total inability to improve their moral condition? Is it possible for any gratitude, or love, or thankfulness, or reverence to dwell in the heart where this conviction has gained a firm and settled hold? Is it in a human nature to love and thank the being, who you believe has made you wretched, and left you so without remedy? Can you reverence a being, who you feel treats you with injustice and cruelty? Surely all this is impossible, and if you actually believe God to possess the character, which this doctrine makes him possess, and act from your belief, you cannot avoid being influenced more by a spirit of hatred, than of love toward him; more by the feelings of a convict condemned without cause and without mercy, than of an independent moral agent, who feels that he has an important part to act, and who enjoys the freedom of an intelligent, rational accountable being.

"And what effect must this doctrine have, when allowed to exert its natural influence, on the conduct of men in life? Where can so good an apology be found for sin, as that it proceeds from a corrupt nature, which cannot be changed? This is an argument, which the most wicked may use, nor can the advocate for original sin confute it. Every kind of iniquity may be cloaked under this pretence. If the sinner be a conscientious believer in the doctrine of total depravity, he may without any compunction persevere in his sin, and for this very good reason, because God has given him a corrupt nature, and he is obliged to be wicked whether he will consent or not. There is no escaping these consequences. If we be told, that these consequences do not always appear in the conduct of men, as coming from these causes, we reply, it is no fault of their principles, not because they do not act up to them. This often happens with other errors of opinion. They do so much violence to the good sense, the understanding, and the natural perceptions of right and wrong, that every one revolts at the thought of putting his own principles in practice.

"But we have no faith in principles, which have a licentious tendency; we do not believe any doctrine true, which does not encourage the best virtues of the heart and sincere piety to God; we do not believe any doctrine essential to a christian faith, which we cannot find in the scriptures; nor do we receive, as a part of any kind of faith, a doctrine, which is at war with our understanding. For these reasons we think nothing more visionary and unscriptural, than the notions of imputed guilt, and original sin. We believe every one is accountable to God for his own guilt, and his own sins, and no others."

Art. 7.—SHELLEY AND POLLOK.

Much as I do mourn and condemn many of Shelley's extravagancies of action and opinion, I cannot but admire him as a poet, before many, who have been ranked above him in power and moral tone, and who would scorn to be spoken of in the same breath, with this much reprobated, little read, and less understood son of the Muses.

In power and compass of imagination, Shelley is without a superior, if he have an equal. The elements, sun, moon, stars, storm, lightning, become his willing instruments — the ready alphabet of his thoughts, the symbols of his feelings, — the heralds of his soul. He seems also to have command over the most fearful elements of the moral world. In his Prometheus Unbound, there is a working of mighty passion, a creation of moral sublimity, in comparison with which, thunder and lightning, storm and hail, and the whole force of the elements of earth, sea and air, seem tame and lamb-like. In fact, Shelley is the best representative of the Ideal power, as uncontrolled by the other faculties. Of course we must allow a greater merit to those poets, who deal with the more familiar scenes and characters of life, than to those, who deal with the grand and extraordinary. "The grand and fearful," Henry Heine says truly, "are of much easier representation in Art, than the trifling and the little." Therefore we must rank Shakspeare's and Goethe's creations in the walks of common life, above the grand and fearful creations of Shelley. Still we say, that as a representative of the pure unqualified Ideal faculty Shelley is unsurpassed, if he is rivalled.

Among Shelley's moral characteristics, may be numbered an intense sensibility, that seems wonderful, when considered in connection with his great power of intellect. His face, with its singular expression of sensitiveness and thought, shews this characteristic. He could wield the mightiest thought and passion, and yet respond to the gentlest touch of feeling; as the sun, which can raise the tornado, and yet nurture the gentlest flower; as the rushing wind, which can upheave oaks, convulse oceans, and wake the gentle spirit-sounds of the Æolian.

To this sensitive tenderness, so strangely contrasted with his might, Shelley united a burning love for his race, that sometimes indeed led him into wild schemes of philanthropy: also a faith in man's capacity for progress, and in the goodness of the overruling Deity: a love of freedom, that seemed the great

passion of his nature, and which broke forth in condemnation of all the despotism of custom and rulers, and was perverted into a rebel defiance of many of the salutary and proper restraints and institutions of society.

Shelley was an unbeliever. For this, we mourn, and must condemn him for not making better use of his power and intellect, which would have taught him the truth of Christianity, and of his feeling heart, which could have revealed to him the unearthly beauty of the character of Jesus. But we must keep one thing in mind, in passing judgment on Shelley, for his avowed opinions. His opinions in regard to God and Christ, were formed and declared in reference and indignant opposition to the prevalent ideas of bigots on those subjects.—He denies God but it is rather the God, whom bigotry has created, than the God of Nature and Father of Christ. He rejects the doctrine of Christianity, but it is chiefly in view of the dogmas, which human creeds have appended to Christian Faith — such dogmas for instance, as that God is a God of Love, and yet has predestined, from all eternity, a great part of his creatures to Endless Hell.

But much as we condemn Shelley's extravagancies, and mourn his proud rebellious spirit, we must say, that he often exhibits much more true Christian feeling, and even Christian Faith, than many, who scoff at him, as an atheist and outlaw. Where shall we find a purer love of liberty, than in his Revolt of Islam — where a purer friendship, than in Adonais—where a more glowing love for man, than in his Prometheus, and Queen Mab — where a stronger faith in man's capacity for progress and the goodness of the Supreme Power, than in his Hellas? Compare him with many of his revilers, and he takes the palm in point of moral elevation and Christian faith and feeling. Even what is called his atheism is better than the theism of some of his bigoted condemners. His 'Spirit of Nature' is more like the God and Father of our Lord Jesus, than is the terrific Jehovah, whom we hear thundered out in such savage terms from some of our Presbyterian pulpits. In proof of this, compare an extract from Shelley's Queen Mab, with a passage from that paragon of Calvinistic Poets, Robert Pollok. Look on the two, and say which is most Christian.

> Look on yonder earth:
> The golden harvest spring; the unfailing sun,
> Sheds light and life; the fruits, the flowers, the trees,
> Arise in due succession; all things speak
> Peace, harmony, and love. The universe,

In nature's silent eloquence, declares
Shall all fulfil the works of love and joy, —
All but the outcast man. He fabricates
The sword which stabs his peace; he cherisheth
The snakes that gnaw his heart; he raiseth up
The tyrant, whose delight is in his woe,
Whose sport is in his agony. Yon sun,
Lights it the great alone? Yon silver beams,
Sleep they less sweetly on the cottage thatch,
Than on the dome of kings? Is mother earth
A step-dame to her numerous sons, who earn
Her unshared gifts with unremitting toil;
A mother only to those puling babes
Who, nursed in ease and luxury, make men
The playthings of their babyhood, and mar,
In self-important childishness, that peace
Which men alone appreciate?

Spirit of Nature! no,
The pure diffusion of thy essence throbs
Alike in every human heart.
Thou, aye, erectest there
Thy throne of power unappealable:
Thou art the judge beneath whose nod
Man's brief and frail authority
Is powerless as the wind
That passeth idly by.
Thine the tribunal which surpasseth
The show of human justice,
As God surpasses man.

Spirit of Nature! thou
Life of interminable multitudes;
Soul of those mighty spheres
Whose changeless paths through Heaven's deep silence lie;
Soul of that smallest thing,
The dwelling of whose life
Is one faint April sun gleam; —
Man, like these passive things,
Thy will unconsciously fulfilleth:
Like theirs, his age of endless peace,
Which time is fast maturing,
Will swiftly, surely come;
And the unbounded frame, which thou pervadest,
Will be without a flaw
Marring its perfect symmetry.

Look on this picture and on this. We quote from Pollok's description of the second coming of Christ and the Day of Judgment.

So saying, God drew dark with utter wrath;
And, drawing now the sword, undrawn before,
Which through the range of infinite, all around,
A gleam of fiery indignation threw,
He lifted up his hand omnipotent,
And down among the damned the burning edge
Plunged; and from forth his arrowy quiver sent,
Emptied, the seven last thunders ruinous,
Which, entering, withered all their souls with fire.
Then first was vengeance, first was ruin seen!
Red, unrestrained, vindictive, final, fierce!
They, howling, fled to west among the dark;
But fled not these the terrors of the Lord.
Pursued, and driven beyond the Gulf, which frowns
Impassable, between the good and bad,
And downward far remote to left, oppressed
And scorched with the avenging fires, begun
Burning within them,—they upon the verge
Of Erebus, a moment, pausing stood,
And saw, below, the unfathomable lake,
Tossing with tides of dark, tempestuous wrath;
And would have looked behind; but greater wrath,
Behind, forbade, which now no respite gave
To final misery. God, in the grasp
Of his Almighty strength, took them upraised,
And threw them down, into the yawning pit
Of bottomless perdition, ruined, damned,
Fast bound in chains of darkness evermore;
And Second Death, and the Undying Worm,
Opening their horrid jaws, with hideous yell,
Falling, received their everlasting prey.
A groan returned, as down they sunk, and sunk,
And ever sunk, among the utter dark!
A groan returned! the righteous heard the groan,
The groan of all the reprobate, when first
They felt damnation sure! and heard Hell close!
And heard Jehovah, and his love retire!
A groan returned! the righteous heard the groan,
As if all misery, all sorrow, grief,
All pain, all anguish, all despair, which all
Have suffered, or shall feel, from first to last
Eternity, had gathered to one pang,
And issued in one groan of boundless wo!

I know not what others may think of these two passages. But to me they seem as unlike, as the two portraits which Hamlet showed his mother — the "counterfeit presentment of two brothers." Shelley's tone is much nearer Christianity. Pollok's seems to us horrible. The gentle Jesus, together with the everlasting Father, wielding the sword of eternal punishment, and raging as if with fiendish hate against sinners! What a false and abominable idea of those pangs, that come from the 'worm, that never dies!'

Shelley says, in the preface to Prometheus, "I had rather be damned with Plato and Lord Bacon, than go to Heaven with Paley and Malthus." Begging pardon for using the expression, we say in similar terms: We had rather be damned with Percy Bysshe Shelley, than go to Heaven with John Calvin and Robert Pollok. Their Heaven must indeed be a hell to one, who feels a single thrill of love for universal man, or feels a single spark of the divinity stirring within.

D. L.

Art. 8. — WEALTH AND POVERTY.

FROM THE SPANISH OF QUEVEDO.

Pray who is he that has the art
Of softening e'en a lawyer's heart,
And by a simple touch o' th' hand
Makes his hard face appear quite bland?
Who conquers all, both young and old,
Not by force of steel, but gold?
Who's more desired than Love or Health?
'Tis Wealth.

Pray who is he that throws aside
All vanity and worldly pride?
Who though he is a Christian true,
Appears a heretic to view?
And who is often heard complain
Of friends neglect and world's disdain?
Who's hated more than Vice can be?
'Tis Poverty.

S. C. C.

Art. 9.—LEAVES FROM A JOURNAL.—*No.* I.

Friday, 13th Sept. 1833. At day-light made the land, Cape la Vela, on the east of Colombia; and at 9 P. M., we anchored about two miles from the town of Rio Hacha, in three fathoms water. We were boarded by a custom house boat, filled with dingy looking officials, dressed inw hite linen jackets and trowsers, with immense Panama hats and the eternal cigar, which never leaves the lips of the Creole for a moment. The landing here is rather a nervous affair; the surf beats so violently on the shore at this open roadstead, that the only boats which can be used for communicating between ship and shore, are certain queer looking canoes paddled by negroes; into one of these I got, with no little difficulty, for being as light and buoyant as an egg-shell, at every send of the sea, it would be tossed almost on our deck, and then recede as suddenly, some ten or fifteen feet. Once fairly in the canoe, my naked boatmen pushed off for the shore, but I began to have my doubts about reaching it, for the wind blew very fresh, off shore, the sea was very rough, one minute our canoe would be standing on its stern, the bows in the air, the next, a great wave would rush furiously and open mouthed upon us, but disappear harmlessly under our keel, giving us, however, a tremendous bounce as it went. This was mere cakes and ginger-bread, though, to what we saw when we arrived near the beach. Such a surf was running, that it seemed impossible to get through, without swamping the boat, in expectation of which event, several large Sharks were seen coming about with their back fin out of water, ready to welcome us into their element. Onward kept the boatmen, singing, shouting and gabbling in their jargon, as if it was the best fun in the world. Shipping their oars, they let the canoe ride on a great wave broadside to, then all leaping overboard, they haul her upon the beach, before the returning wave can bear it off again. One moment we seemed swallowed up in the single surf; the next, I was whisked on shore by two pair of sturdy black arms, and walked up to the town, followed by a troop of naked negroes and Indians, who seemed to think me a great curiosity.

This city of Rio Hacha, contains about 2000 inhabitants, of all colors, except perhaps white. It has a queer effect at first, to see persons in authority with flat noses and woolly heads, but one soon gets used to it, especially as the black governors and generals conduct themselves with as full much propriety as their lighter companions. All here are eligible to office,

though of course the whites hold the greater part of them, as they are richer and better educated than the blacks or mulattoes. The houses are mean, being general built of mud, with whitewashed walls and thatched roofs.

Monday, 16th. This evening I saw the garrison paraded.—The men are Indians and mulattoes, and are dressed in a surtout of blue woollen, with white trowsers, and high caps of palm leaf. They are all bare footed, which looks rather unmilitary, but shoes are only an incumbrance in this climate. They are small and slight men, but are said to be good soldiers; very obedient, amenable to discipline, and though not heroic, possess a kind of passive courage, which does perhaps as well in an army, which comes nearest to perfection, when it becomes a mere machine.

Sept. 18.—Many Indians are to be seen in this city every day, belonging to the tribe of Guajinos or Indios Bravos, who inhabit the country between this province and the Spaniards. They lead a sort of Aral life, feeding large herds of cattle and horses, in which consists their wealth, they are continually on horse-back, and fight with poisoned arrows. They are of darker complexion than the North American Indians, and more muscular, and are decidedly the finest looking men I have ever seen, having a most noble and graceful bearing, arising I suppose from their frames never being confined by any of the distorting and limb cramping dressess, which Europeans use, and to their being constantly in the open air. Their dress is very graceful and picturesque. A white cotton mantle thrown over the left shoulder, and confined around the waist by a belt. They usually wear a sort of coronet of grass or feathers, which shows to advantage on their long black hair. What takes much from the interest of their characters, however, is their habit of getting drunk, whenever they come into the city, and you may frequently see one of these Herculean looking chiefs lying helpless in the mud, having spent all the money which he got for his horses, in *aguadiente*, a poisonous liquid, rather worse if possible than New England rum.

These Indians are divided into many petty tribes, which are continually at war with each other; in which consists the safety of the Spaniards, for if united, they could sweep the whole country before them, being able to muster it is said, 10 or 15,000 mounted warriors. The people of Rio Hacha are always at war with the nearest tribes, and it is very dangerous to venture far from the city, without an escort, as they are continually cutting off travellers and small parties.

Sept. 20th.—As I was sitting reading to day, I saw an

animal run across the floor, which I took to be the grandfather of all spiders. It proved to be a land crab, which are common here. It is about the size of the sea crab, and lives in holes in the ground, feeding on vegetables and insects and it will not refuse to assist the worms in devouring your mortal body, should you happen to leave it in Colombia.

All sorts of venomous reptiles and insects swarm here, such as centipedes a foot long, scorpions immense spiders, and an abominable little insect called a chigoo, which gets into your flesh, and makes bad sores. Muskitoes are numerous, as where are they not? and a sort of little gnat, hardly visible, but which is very venomous. But the worst of all plagues, are the white ants, which will devour your house and all that it contains, furniture, books, clothing, every thing in short that is not of stone or iron.

Sept. 23d. There is a fable somewhere, that Adam was allowed to return to the world, in order to give a look at it. He travelled about, not recognising any thing, until he came to Spain: "Oh!" said he, "*This* I know very well, nothing is changed since my time!"

One is reminded of this by the appearance of every thing in this country. All is as it might have been in Spain, in the days of Cervantes. Monks, Muleteers, Mantillas, Guitars and Fandangoes meet one at every turn, and we might expect to see the barber with his brass bason on his head, were it not that the "having of beard" of these people is "simply a younger brother's portion," and therefore that functionary is not encouraged as in Old Spain, where chins are more hirsute.

A string of mules are loading with goods for the interior, opposite my window. There are a dozen of them, each tied to the tail of his predecessor. Three men on horseback, armed with *machetas*, a kind of coarse sword, which they use as Jack does his knife, for all purposes, to cut their horses grass, and their own dinner and their enemies throats; these direct the string of mules. As they depart, the owner of the caravan, a fat Creole in a blue jacket, loose white trowsers and Panama hat, with cigar in mouth, and pistols in holsters, paces forth from the entry, (for in this country you ride into the front door and dismount in the parlour) followed by the waving of the Senora's handkerchief, and cries of Vaya usted con Dios! S. C. C.

Art. 10.—WILLIAM PENN'S ARGUMENT AGAINST THE TRINITY.

[In the year 1668, William Penn published his *Sandy Foundation Shaken.* This was a small tract containing brief arguments against the trinity, the doctrine of a plenary satisfaction, and justification, by "imputative righteousness." * So much attention was excited by this work, that the author was soon after committed to the Tower, on account, as was stated, of the "offence it had given to some then at the helm of the church."

It was the object of his persecutors to induce him to retract his sentiments, and he was put in close confinement. But they did not effect their design. Penn remained inflexible. His noble resolution, his independent principles, and the conscious purity of his motives, are admirably depicted in his own language. "His enemies," says his biographer, "attained not their purpose; for when after some time, his servant brought him word, that the bishop of London was resolved he should publicly recant or die a prisoner, he made this reply: "All is well. I wish they had told me so before, since the expecting of a *release* put a stop to some business. Thou mayest tell my father, who, I know, will ask thee, these words; that *my prison* shall be *my grave*, before I will budge a jot; for I owe my conscience to no mortal man; I have no need to fear. *God will make amends for all.* They are mistaken in me; I value not their threats nor resolutions; for they shall know I can weary out their malice and peevishness; and in me shall they all behold a *resolution* above *fear*, conscience above cruelty, a baffle put to all their designs, by the spirit of patience, the companion of all the tribulated flock of the blessed Jesus, who is the author and finisher of the faith that overcomes the world, yea, death and hell too.—Neither great nor good things were ever attained without loss and hardships. He that would reap and not labor, must faint with the wind, and perish in disappointments; but a hair of my head shall not fall, without the Providence of my Father who is over all."

These sentiments are fraught with the genuine spirit of religious liberty, the freedom which Christ has conferred on all his sincere followers, and they are worthy of the pious and benevolent man, by whom they were uttered. After languishing seven months in prison, he was released by the interposition of the Duke of York, afterwards James Second, to whom his father, Admiral Penn, had rendered distinguished services. Below we give that part of the *Sandy Foundation Shaken*, which relates to the trinity.]

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* We would not be understood to say, that William Penn denied the Deity of Christ. He renounced the doctrine of the Trinity, and was therefore Unitarian.

THE TRINITY OF DISTINCT AND SEPARATE PERSONS IN THE UNITY OF ESSENCE, REFUTED FROM SCRIPTURE.

"And he said, Lord God, there is no God like unto thee.—To whom then will ye liken me, or shall I be equal, saith the Holy One? * I am the Lord, and there is none else, there is no God beside me. Thus saith the Lord thy redeemer, the Holy One of Israel. I will also praise the, O my God; unto thee will I sing, O Holy One of Israel. Jehovah shall be One and his name One." † Which, with a cloud of other testimonies that might be urged, evidently demonstrate, that in the first days of the covenant and prophets, *but One was the Holy God, and God but that Holy One.* Again, "And Jesus said unto him, why callest thou me good? there is none good but One, and that is God. And this is life eternal, that they might know Thee, the Only true God. Seeing that it is One God that shall justify. There be gods many,—but unto us there is but One God, the Father, of whom are all things. One God and Father, who is above all. For there is one God. To the only-wise God be glory now and for ever."‡ From all which I shall lay down this one assertion, that the testimonies of scripture, both under the law, and since the gospel dispensation *declare One to be God, and God to be One,* on which I shall raise this argument.

If God, as the Scripture testify, hath never been declared or believed, but as *the Holy One;* then will it follow that *God is not an Holy Three,* nor doth exist in *Three distinct and separate Holy Ones,* but the before cited Scriptures undeniably prove that One is God, and God only is that Holy One; therefore, he cannot be divided into, or subsist in an Holy Three, or three distinct and separate Holy Ones. Neither can this receive the least prejudice from that frequent, but impertinent distinction, that He is One in substance, but Three in persons or subsistences: since God was not declared or believed incompletely, or without his subsistences; nor did he require homage from his creatures as an incomplete or abstracted Being, but as God the Holy One, for so he should be manifested and worshipped without that which was absolutely necessary to him-

* 1 Kings viii. 23. Isa. xl. 25.

† Isa. xlv. 5, 6, xlviii. Psalm lxxi. 22. Zec. xiv. 9.

‡ Maft. xix. 17. John xvii. 3. Rom. iii. 30. 1 Cor. viii. 5, 6. Eph. iv. 6. 1 Tim. ii. 5. Jude, ver. 25.

self: so that, either the testimonies of the afore mentioned Scriptures are to be believed concerning God, that he is entirely and completely, not abstractly and distinctly the Holy One; or else their authority to be denied by these Trinitarians.—And on the contrary, if they pretend to credit those holy testimonies, they must necessarily conclude their kind of trinity a fiction.

REFUTED FROM RIGHT REASON.

1. If there be three distinct and separate persons, then three distinct and separate substances, because, every person is inseparable from its own substance, and as there is no person that is not a substance in common acceptation among men, so do the Scriptures plentifully agree herein; and since the Father is God, the Son is God, and the Spirit is God, (which their opinion necessitates them to confess) then, unless the Father, Son, and Spirit are three distinct nothings, they must be three distinct substances, and consequently three distinct Gods.

2. It is farther proved, if it be considered, that either the divine persons are finite or infinite. If the first, then something finite is inseparable to the infinite substance, whereby something finite is in God; if the last, then three distinct infinites, three omnipotents, three eternals, and so three Gods.

3. If each person be God, and that God subsists in three persons, then in each person are three persons or Gods, and from three they will increase to nine, and so *ad infinitum.*

4. But if they shall deny the three persons or substances to be infinite, (for so there would unavoidably be three Gods,) it will follow, that they must be finite, and so the absurdity is not abated from what it was: for that of one substance having three substances is nothing greater, than that an infinite being should have three finite modes of subsisting. But though that mode which is finite, cannot answer to substance that is infinite: yet to try if we can make their principle to consist, let us conceive that three persons, which may be finite, separately, make up an infinite conjunctly; however, this will follow, that they are no more incommunicable or separate, nor properly subsistences, but a subsistence: for the infinite substance cannot find a bottom or subsistence in any one or two, therefore, jointly. And here I am also willing to overlook finiteness in the Father, Son and Spirit, which this doctrine must suppose.

5. Again, if these three distinct persons are one, with some one thing, as they say they are with the Godhead, then are

not they incommunicable among themselves; but so much the contrary as to be one in the place of another; for if that the only God is the Father, and Christ be that only God, then is Christ the Father. So if that one God be the son, and the spirit that one God, then is the spirit the son, and so round. Nor is it possible to stop, or that it should be otherwise, since if the divine nature be inseparable from the three persons, or communicated to each, and each person have the whole divine nature, then is the Son in the Father, and the Siprit in the Son, unless that the Godhead be as incommunicable to the persons, as they are reported to be amongst themselves; or that the three persons have distinctly allotted them such a proportion of the divine nature, as is not communicable to each other; which is alike absurd. Much more might be said to manifest the gross contradiction of this trinitarian doctrine as vulgarly received; but I must be brief.

INFORMATION AND CAUTION.

Before I shall conclude this head, it is requisite I should inform thee, reader, concerning its original. Thou mayest assure thyself, it is not from the Scriptures nor reason, since so expressly repugnant: although all broachers of their own inventions strongly endeavor to reconcile them with that holy record. Know then, my friend, *it was born three hundred years after the ancient gospel was declared;* and that through the nice distinctions and too daring curiosity of the bishop of Alexandria, who being as hotly opposed by Arius, their zeal so reciprocally blew the fire of contention, animosity and persecution, till at last they sacrificed each other to their mutual revenge.

Thus it was conceived in *ignorance*, brought forth and maintained by *cruelty;* for though he that was strongest imposed his opinion, persecuting the contrary, yet the scale turning on the trinitarian side, it has there continued through all the Romish generations; and notwithstanding it hath obtained the name of Athanasian, from Athanasius, (a stiff man, witness his carriage towards Constantine, the emperor,) because supposed to have been most concerned in the framing that creed in which this doctrine is asserted; yet have I never seen one copy void of a suspicion, rather to have been the results of popish schoolmen; which I could render more perspicuous, did not brevity necessitate me to an omission.

Be therefore cautioned, reader, not to embrace the determinations of prejudiced councils for evangelical doctrine;

which the Scriptures bear no certain testimony to, neither was believed by the primitive saints, or thus stated by any I have read of in the first, second, or third centuries; particularly Ireneus, Justin Martyr, Tertullian, Origen, with many others, who appear wholly foreign to the matter in controversy. But seeing that private spirits, and those none of the most ingenious, have been the parents and guardians of this so generally received doctrine; let the time past suffice, and be admonished to apply thy mind unto that light and grace which brings salvation; that by obedience thereunto, those mists, tradition hath cast before thy eyes, may be expelled, and thou receive a certain knowledge of that God, whom to know is life eternal, not to be divided, but *One pure, entire, and eternal Being;* who in the fulness of time *sent forth his Son*, as the true light which enlighteneth every man; that whosoever followed him might be translated from the dark notions and vain conversations of men to this holy light, in which only sound judgment and eternal life are obtainable; who, so many hundred years since, in person testified the virtue of it, and has communicated unto all such a proportion, as may enable them to follow his example. — *Christian Monitor.*

Art. 11.—SCIENCE HUMBLER AND WISER.

"HE, WHO HUMBLETH HIMSELF, SHALL BE EXALTED."

This saying of our Savior's seems paradoxical, yet every exalted achievement bears witness to its truth. If we will read aright the record of the experience of our race, we shall find, every step that has been taken in the upward and onward course, is a proof of the doctrine of the precept. Whereever mankind has been exalted, it has been by humbling themselves. Wherever they have truly advanced in Arts, Science, Government, Morals or Religion, they have thrown off their self-sufficient pride, and stooped to instruments of progress, which in a former age, they have looked down upon with contempt. In the savage state, for instance, man in the unbending pride of his native freedom, despised all forms of artificial government: but he has stooped from this pride and

learning to submit to the restraints of law and social life, has thereby been lifted to a nobler freedom, than the lawless wanderer of the wilderness has ever known. Again, at one era, mankind have thought war the only worthy pursuit, and have despised agriculture and the arts of civilization: but they have in great part thrown aside their warlike arrogance, and have become mightier by the plough-share and the pruning hook, than by the sword and spear. Government too, has learned a lesson, and is learning her lesson of humility. She of old honored the few and despised the many. She has humbled herself and been exalted. She now finds it more glorious to honor those, whom she before despised, and bring down those whom she before worshipped.

And, chief of all, science has learned and is learning her lesson of humility. In that glorious change, which has marked modern science, philosophers have given up their proud prejudices and conceits, and stooping humbly to the page of Nature, have been permitted to know her mysteries. They have attained those glorious results, that have almost changed the face of the world, armed man with super-human power, and given him dominion over the elements, by following an humble path of inductive discovery, which the wisdom of former times looked upon with scorn, as being too mean for sublime philosophy — the peerless Queen of intellectual worship, to walk in. And thus is the saying verified:

> Wisdom is oft-times nearer, when we stoop
> Than when we soar.

But there has been a period, in which science, like some youthful aspirant, who has made "humility the ladder of his young ambition," has showed foolish arrogance on account of her new attainments, and has despised the humble pathway by which she arrived at them. There has been a period, and it is not yet past entirely away, in which physical science, proud of her researches and conquests throughout the earth, among the elements and in the starry heavens, has declared her own omnipotence, and scorned to admit and even to examine the claims of those moral and spiritual truths, which are rightly deemed of more value, than all the visible world beside. In this period men sought to explain all the phenomena of thought, by the beggarly elements of materialism, and so forcibly wrested the history of human nature, the conscious truths of reason and of the Divine Word, as to explain away all spiritual Faith, and reduce all to the low standard of a sen-

sual philosophy. Merely physical science sought to usurp the places of that higher science of the soul, which is to be found, not by the telescope or the dissecting knife, but by the soul's own consciousness, the inner facts of the mind, the philosophy of history, and the Divine Word.

But the day of this pride of natural science is passing away, and a better day coming on. Our great natural philosophers are not the dogmatic chapions of a sensual, material philosophy. They own like the celebrated Sir Humphrey Davy, that material science cannot even explain itself, and therefore instead of seeking to explain the higher phenomena of the inner world by material principles, it rather er needs the aid of some higher spiritual principles to shed light on its mysteries. In Davy's Consolations in Travel, natural philosophy appears in all the beauty of humility, as if looking around on her realm of fancied discovery — owning her own incompetency to explain the common phenomena of inorganic matter, much less of organic life, and devoutly looking upward, as if in despair of her own wisdom, to some higher power to solve the mysteries she has been contemplating.

The new glory, which physical science is acquiring by her intimations of the reality of the higher principles of nature, would be a fit theme for a philosopher's consideration. We can only glance at it, and trust to time to make a fuller revelation to us and our readers. It is evident, that recent discoveries in regard to the more subtle principles of nature, such as electricity and magnetism, and some glimpses of certain before unrecognized principles in the human mind, shew the pride and conceit of the common materialist dogmatist, and unfold new hopes to him, who delights in every testimony to the truths of our higher nature.

According to the higher view of science, which many modern natural philosophers take, each fact in the material world is a symbol of spiritual truth: the many mysteries in the material world, such mysterious agents as the principle of gravitation, magnetism, organic life, are the shadowing forth of still higher mysteries of God and the Spirit. The more exalted science shows men the insane folly of denying the truths of religion, because they are mysterious, while there are so many powers and existences around, which are utterly mysterious. How strange it is that men, who are so fond of talking of the laws of nature, of magnetism, gravitation, and organic life, should sometimes so scoff at the doctrine of the immortality of the soul — a doctrine, which is not so mysterious nor incomprehensible, as those powers which they are so fond of talking of.— We will borrow the words of one, who is himself no mean

philosopher, to shew these gentlemen the folly of their boasted wisdom, and their need of a little docile humility.

This philosopher thus rebukes those, who object to the existence of a sentient immaterial principle, because they cannot *comprehend* the mode of its existence: *

"The phenomena of magnetism that we have been considering, become so familiar from frequent observation, that they cease to excite surprise; but let us for a moment conceive that the properties of the magnet were unknown, and that a traveller from a distant part of the world were to announce the discovery of the loadstone and its singular powers. Imagine, for instance, that he were to communicate, for the first time, that there existed a substance which possessed an attractive power sufficiently strong to lift bodies many times exceeding its own weight, but that this powerful attracton was only exerted on iron; — that the peculiar force was not obstructed in its operation by the interposition of the hardest substances between the attracting power and that metal; — that this wonderful property produced not the least apparent variation in the bodies that possessed it, and that by mere contact it might be communicated to steel, not only without occasioning any loss to the original source whence the attractive power was derived, but with a positive increase to its energy by the communication of it to other substances. Let us suppose our traveller to state, in addition to these circumstances, that when this attractive property was communicated to a piece of steel, the two ends possessed different kinds of attraction, and that one would repel the end which the other attracted; that if this new-discovered substance were broken into a thousand pieces, each piece would possess attractive powers, and the opposite ends of each fragment would possess opposite kinds of attraction; and, to conclude his tale of wonder, that if all the pieces were suspended freely, they would all point in the same direction.

"We can readily conceive that the traveller who revealed this discovery would be overwhelmed with ridicule, and his statements would be deemed scarcely more deserving of credence than those of Baron Munchausen. If the subject were thought to be worthy a moment's attention, there is not one of the alleged properties that would not be assailed by plausible argument, founded on fallacious premises, that might serve for the construction of logical syllogisms to prove the existence of such a substance to be impossible."

Gravitation too is equally mysterious. We can quote only the author's conclusion of his consideration of this subject:

* Natural Evidence of a Future Life, derived from the Properties and Actions of Animate and Inanimate Matter. By FREDERICK C. BAKEWELL. London, 1835.

"The considerations that suggest themselves from this examination of the property of gravitation, bearing more immediately upon the object of the present work, are those which remind us of the insufficiency of the human intellect to comprehend the most apparently simple properties of matter, — those wherein the force of gravitation is shown to be actively operating under circumstances that appear to exclude the possibility of its presence, — and those which exhibit the prospect of its eternal duration. From the first of these considerations we may derive an additional lesson against ignorantly presuming that phenomena, which to us are unintelligible, must therefore be impossible; from the second, we learn, that the difficulties which appear to attend the supposed existence of the sentient principle in a state of separation from the body, may find a parallel in the latent combinations of the properties of matter; and from the third consideration we may draw the inference, that if the attraction of gravitation — which is a mere property of matter — be indestructible, the more subtle essence of the human soul, which animates the organized frame, is also imperishable and immortal."

And when we come to consider the subject of organic Life, the mystery is the more striking, and the intimation of the spirituality and immortality of the soul the stronger:

"The intimate, and apparently necessary, connection between the mind and an organized frame, constitutes, it is true, one of the strongest grounds on which the system of materialism is founded; and physiological investigations have, therefore, been considered unfavorable to the argument of the separate existence of an immaterial principle. The dependence of the condition of the mind upon the state of the body, — its depression when the body is subject to disease — its vigor when the animal machine is in perfect order, — and the corresponding decay of the mental faculties with those of the corporeal frame with which it is united, — have served as the foundations for inferences and supposed analogies, drawn from partial and limited views of those phenomena, that will not, it is conceived, bear the test of examination."

* * * * * * * *

"It will be our province, in the following pages, to show that this living principle in plants, and the sentient and thinking principles in man, are distinct from the organized structures in which they are developed; and that they are not inherent in any portion of the matter which composes these organizations. We shall also endeavor to prove, from facts and illustrations derived from an examination of the exercise of the perceptive and mental faculties, and the corporeal functions, that the sentient principle is not only distinct from, but may, and does exist, independently of the material organization of the body."

In his chapter on Animal Life, the author alludes to those theories, which make mind to depend on the functions of the brain. Now suppose this to be true, suppose Phrenology true — still the great question remains. "Still the question is, Where or what is the vital principle? — The substance of which the brain, when reduced to its elements, is found to be composed, possess no properties at all analogous to the qualities developed by the exercise of volition and the faculties of the mind. It is beyond our power to conceive of any combination or modification of their properties to produce such effects. Can they generate them? Here our author, by way of illustration, recurs to galvanism as being perhaps the most analogous to the vital principle. No one can suppose that galvanism, excited by contact of zinc and silver, is a positive *creation* of an active power materialized in these metals.— Suppose it, as some do, a previously existing subtile agent, merely rendered perceptible in some unknown manner by chimical action and friction."

"Now if the supposed materialised vital principle be presumed to be called into operation in a similar mode to galvinism and the other properties of matter, the arguments of the materialists, when pushed to their legitimate consequences, would militate directly against their own opinions, and would thus tend to establish that part of our position which rests upon the existence of the living principle distinct from the mere matter that constitutes animal organization.— Unless they are prepared to affirm that the sentient and intellectual principles are more material, more tangible, and more comprehensible than galvinism and the other subtile properties of matter — or unless they can point out some mode by which these etherial agents unregenerated, different from that by which other active subtile principles are developed — they must admit, that the peculiar organization of the brain, instead of creating, only calls into operation, their supposed material living principle. That principle must, therefore, even if viewed as a material substance, exist prior to, and independently of the animal organization by which it is thus supposed to be developed; and if it existed previously to its connection with animal organization, we must reasonably conclude it will continue to exist after that connection is dissolved; unless we were to suppose it possible for the subordinate agent, which merely calls the principle into perceptible operation, to possess the property of annihilating the power by which itself is governed."

We see how much more exalted a view of nature and soul is given by the docile humble disposition, in which true science undertakes to learn the truth. We heartly wish that Theologians would pursue their Divine study as earthly Philosophers

pursue theirs. We most heartily hope that the time will come, when Theologians will study History, the human soul, and the Word of God, just as wise men pursue the common sciences.

Theology must learn humility, and she will be exalted from her grovelling estate. "The Bible," it is well said by a distinguished divine of the orthodox school, "the Bible is, to the religious man, what the phenomena of the outward world are to the Natural philosopher." Alas, that men do not heed this truth more, and study the elements of the spiritual world, as exhibited in the Bible, with that same humility, with which the philosopher studies the outward universe. His science has humbled itself and been exalted. She has given up her magic, her alchemy and her vain conceits, and has in modern times, stood like a child and gazed on the face of Nature, content with her simple teachings. She has been exalted: she has been raised from the mists that once enveloped her. Her head is crowned with the stars — the elements her sceptre — earth and sea her domain. Let the Sceptic lay aside his scorn and the Theologian his conceits, and learn humility of science. Let them learn of her how to seek Truth, and how to contemplate the faith of our Master, and how to study the moral and spiritual world, as it is faintly imagined in man and fully revealed in Christ and the Scriptures. Let men study the Bible, not as a catacomb of the embalmed deed, but as being full of living and mighty elements. Its elements are real, as the material elements, which the eye sees, and far mightier and more enduring than they. They are mightier than the winds and the waves, and shall endure when the winds are forever hushed, and the waves forever stilled.— They have made men strong amid oppression, joyful in sorrow, light in the midst of darkness, victorious over death — aye, living even in death. They have given deliverance to the captive — healed the broken-hearted, and set at liberty them, that are bruised. These elements yet live, and have their chief abode in Christ. Let them be studied, as if by children, willing to learn, and not as by the wise and prudent, too proud to listen. Let man, as a child stand before Christ to learn God and immortality of him, as he stands before Nature to learn the truths of her science. Let perfect wisdom appear, as it always will appear by coming back to the simplicity and docility of childhood. "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

S. O.

Art. 12—AN HONEST LAWYER'S FEE.

It is now five years since the widow Stiles called on me one morning before breakfast, and asked me to recommend her to some lawyer, as she thought her old friend Stubbs was less correct than he might be. I asked her to step into the parlor and went myself to my breakfast and my wife, whose advice I always ask on such points. We had known Mrs. Jared Stiles many years; her husband was a great land owner in a goodly town of this western country, and with a disinterested love, that deserved some better aim, ever impressed it on his help-mate, as the first rule of life, to get all she could, and keep all she got. He died, and Mrs. Stiles became more and more religious and alms-giving, but also more and more fond of wealth, and sensible of the admirable advice, which her husband had given her.

I stated the facts to my wife, and waited her opinion. "Well, William," said she, after drinking a cup of coffee upon my story, "I fear the old lady has some money getting claim in view; you know she has of late given all her affections to getting more wealth. I would therefore recommend her to the most honest and conscientious lawyer in town, and not to the most acute and thorough one. She relies on your judgment; use it, not for her *seeming*, but her *real* good."

I counted my legal acquaintance over twice before I hit on one answering to the terms "honest and conscientious," in the sense in which I knew Ellen used them: at length I found him, and taking my hat, walked with the widow to his office.

We found Mr. Sawyer at his desk; he rose, and gave us chairs and waited Mrs. Stiles' statement. But before I go on to this point, let me say a few words of this phenomenon; this man with his head under his left arm, close to his heart,—this honest lawyer, in the broadest, highest sense of that term. He was a man of thirty-five; he had studied law because he liked the study, and began the practice because he had to get a living; and now he continued in the profession, in spite of bad clients, and bad opponents, and bad courts—because he thought he had done, and might yet do much good by his labors; not alone by saving the innocent and needy from the strong and cruel, but by preventing strife, putting a stop to half knavish practices, and dissuading men and women from unjust suits, and passion-rousing quarrels. Mr. Sawyer thought it not only proper for him to refuse acting for those, whose claims he thought dishonest, but he counted it also as a duty and privi-

lege, nay as mere christian charity, to strive to persuade them to forego such claims. He sought fame, and extensive practice as means whereby to exert a *moral* influence over the community; he thought a lawyer bound to serve, not his client only, but God and country; and looked on him, who for gain would prosecute a suit which he thought unfair, as a traitor to his country, and his religion, in *act*, whatever he might be in intention. In short, as Bill Blunt once said, "Sawyer was such a hanged fool, as to think it an attorney's business to help the parson make men good christians."

And now we shall let Mrs. Stiles state her business. It seems that her husband had sold and conveyed several lots, which her father had left in trust for her, and in such a form that she, meaning to release her fee in the lots, had, in terms, released merely right of dower: — these lots she understood she could get back.

"Did you receive the money for them?" said Mr. Sawyer.

"Certainly, sir."

"Was it a fair, full price for the land?"

"It was all we asked, sir."

"Did you sign the deed willingly?"

"Of course, sir; you don't think Jared would have driv me, do ye?"

"Did you mean to convey a full title in fee, Mrs. Stiles?"

"Beyond doubt; but as we did'nt, they tell me the land never passed."

"Suppose, Mrs. Stiles, the money had been paid before you had drawn the deed, should you have thought it honest, after getting the money, to refuse to give the deed?"

"Why, lawyer, that would have been thieving, right down."

"Well, Mrs. Stiles, you have not yet given the deed; shall I draw one for you to sign?"

"Why, bless your soul, squire Sawyer, that's the deed you have got in your hand."

"Mrs. Stiles, if you had given the man, when he paid you money for the lots, a sheet of blank paper, and he had not looked at it, would that have been a deed?"

"Of course not."

"But, you meant to give a full title in fee?"

"Yes."

"Well, this is not such a title any more than a sheet of blank paper: you have therefore, received the money but have not yet given the deed. Shall I draw a quit-claim deed for you to sign?"

Mrs. Stiles looked at me, and looked at the window, and looked at the lawyer, and withal, looked very much puzzled, and somewhat ashamed. At last she said, "But don't the law say the land's mine, squire?"

"We can't tell that," said Mr. Sawyer, "till the case is tried. First, let us get things straight, and have the bargain complete, and then, if you please, we'll go to law about it."

The widow was fairly caught in the corner. At length, with a gasp, she asked how much he would charge for a quit-claim deed; this charge the attorney told her the other party would pay willingly, he had no doubt, and taking down a blank, proceeded to fill it. Before we left, the bargain was complete, the deed signed, witnessed and acknowledged.

"And pray," said the widow, as we walked home, "what sort of a lawyer do you call this man? I verily believe he cheated me out of all them lots: I've a great mind to go back and tear that deed all to flinders."

I assured her that not only was it too late, but that she had done the proper thing under the circumstances; and advised her, in future, to employ no one but Mr. Sawyer. Much to my surprise she took my advice, and that gentleman was thenceforth her solicitor and counsellor.

Last week the widow Stiles died; leaving me her executor. After the funeral we opened her will, and found it, to our astonishment, in her own hand-writing.

"Know ye all," it began, "that whereas I'm going to give something to my attorney, I write this myself;—that is, I Jane, relict of Jared Stiles, being of sound body and mind;—know all men, that, whereas, said attorney, to wit, videlicet, James Sawyer, of this said town that I'm of, namely the town of Jackson, whereas, I say, first led me to see the folly of giving my old age to the heaping up of filthy lucre, and caused me to turn aside from a course that was, as I have since seen, wholly wrong, for which may he be blessed in this life and forever. Therefore, know ye, that as a small token of respect and love, for said attorney, to wit, namely, James Sawyer, who has of late been unfortunate and much distressed in worldly matters, I do hereby by these presents, give, bequeath, will, leave, transfer, make over, and pass unto aforesaid Sawyer, every cent I've got in the world; goods, chattels, lands, money, books, dress and jewels, for his and his heirs' good; leaving it with him to give to my several friends, such

articles as are marked with their names. Witness my hand and seal, Nov. 20th, 1836. JANE STILES."

Knowing as I did, Mr. Sawyer's troubles in these hard times, I shook his hand most joyfully.

"It is a fee, my friend," said he, "that I must thank you for."

"She must leave $50,000," I replied.

"I was thinking," answered he, "not of the money, but the change of life and heart; *that* is the fee I prize." J. H. P.

ART. 13.—TO A LADY ABOUT TO LEAVE THE WEST.

As, when Elijah rose, of old,
  Upon the chariot of the wind,
And to his Father's mansion rolled,
  He left an aching void behind;

So look and voice of thine may thrill
  Fond hearts, beneath thy native sky,
And yet, to us, that voice be still,
  And closed, as if in death, that eye.

But ah! the prophet's robe of power,
  That fell on him who dared to wait,
Assuaged the anguish of the hour,
  And left the world, not desolate.

And thou too, gifted from above
  With magic that has ever bound us,—
Oh! leave thy magic mantle, Love,
  And bid its broad folds still surround us. J. H. P.

TO THE SAME.

There is a faith in Eastern lands,
  That, when true friends are torn apart,
Those angels that are here below,
  To guard them through this world of woe,
Do walk together still; and so
  Heart communes still with heart.

In that belief I would believe;
  Upon that holy faith would lean,
And thus, still bow before thy shrine,
  Still gaze upon thy light divine,
And still my spirit learn of thine,
  Though mountains rise between. J. H. P.

ART. 14.—STATISTICS OF THE WEST, AT THE CLOSE OF THE YEAR 1836—BY JAMES HALL: Cincinnati—*published by J. A. James & Co.*, 1836.

This book, according to the preface, is a collection of articles from magazines and reviews. Four chapters, comprising about a seventh of the volume, is a picturesque and interesting account of prairies, first published in the Illinois Monthly Magazine. There is a chapter about the Ohio river, and another about the Mississippi. All this is very well, in its way, but we should like to ask what right Judge Hall has to call this book *Statistics of the West?* We consider the title a deliberate imposition upon the public, for the purpose of giving the work a sale; an imposition which ought to be exposed; an imposition which Judge Hall ought never to have committed or connived at. Judge Hall, in the preface, ridicules New Englanders on the ground of the ridiculous story of wooden nutmegs; but how is the book before us better than a wooden nutmeg or horn gunflint? In a work on the Statistics of the West we expect to find detailed accounts of the present state of population, commerce, manufactures, literature, arts and sciences. It ought to be a book of reference on geographical, political, economical and scientific matters. Is it said that in the fluctuating state of things among us, such a work would be impossible? This plea, if true, only aggravates the offence. The author has, in this case, professed to have done what he knew to be an impossibility. But such a work is not an impossibility, though no doubt it would require much more labor than the one before us. It could not have been made by marking extracts in a bundle of old magazines and sending them to the printer.

There is another feature in this transaction, however, which gives a graver character to this book-making fraud, and which justifies us in calling it a deliberate imposition upon the public. The title of "Statistics of the West" might have been carelessly adopted without sufficient reflection on the fact that the contents did not correspond to it. But the addition "at the close of the year 1836," defining and particularizing its character, could not have been thus thoughtlessly chosen. It evidently intends to convey the distinct idea that the *present* condition of the West is given. What shall be said then, when we find, by looking at the principal tables in the book, that they are all two or three years old, most of them published before and in the hands of the public, and that as far as can

be seen, nothing but the fact that the book has just been printed connects it with the "close of the year 1836?" There is, for example, a table of the imports into New Orleans, from the interior, brought down *to the year* 1834; another of exports of cotton, tobacco, sugar and molasses, *to the year* 1833; a table of arrivals of ships, steamboats, &c., *to the same time*; a list of steamboat accidents, *previous to the year* 1832. A list of steamboats on the Western waters is given, which must, we think, be very defective, since of the boats whose names it has occurred to us to look for, the following are not to be found: the *Oceana*, *Persian*, *Hail Columbia*, and the boats now running, named *Mississippi*, *Gen. Wayne*, and *North America*. These are all well known boats, and have been mostly on the river more than a year. We have no desire to pursue this matter further, but held it our duty to expose what we consider a piece of literary fraud. We do not see how a man can commit, in literature, an action which he, himself, would stigmatize as knavery, in other business.

Perhaps we should say a word about the preface, which is a curious affair enough. It is a most bitter and furious assault upon Mr. Butler and the Editor of the North American Review. It seems both had ventured to criticise a former work of James Hall's, and point out some inaccuracies in it. The North American can probably take care of itself; we will, therefore, say nothing on that part of the subject. Mr. Butler's article was published in our own work, which Judge Hall humorously styles "an obscure periodical, called the Western Messenger." We suppose Mr. Butler will not feel very much hurt by this assault; if he does, he shall have our obscure pages to answer in, unless, indeed, he prefers Judge Hall's new way of carrying on the controversy in the prefaces of his historical works. This is an original invention of the Judge, for which we give him great credit. We had, indeed, observed that his prefaces were generally attacks on every body, beside himself, who had treated the subject; but were not aware, till now, that he did it on principle, considering this the true purpose of a preface. People have been commonly so blind as to suppose it the object of a preface to give some account of the work which it precedes. This, according to Judge Hall, is a great blunder. A preface, he says, is useless, except in one case, i. e. when a man has to reply to criticisms on a former work. For example, the preface of Scott's Life of Napoleon should have been a dissertation on the Waverly novels; and the preface to Johnson's dictionary, ought to have been a defence of the Rambler. This theory is new and good, and

will, no doubt, be received with favor. And speaking of the Rambler reminds us of another advantage of a preface like the one before us. To use the words of Johnson, "it has one "recommendation peculiar to itself, that it gives vent to ma- "lignity without real mischief. The poison which, if confined, "would burst the heart, fumes away in empty hisses, and malice "is set at ease with little danger to merit."

EDITOR.

Art. 15.—SONNET TO SLEEP.

FROM THE SPANISH OF ARGENSOLA.

Thou lively Image of all dreaded Death,
Oh cruel Sleep, disturb not now my breast
With fearful visions scaring all my rest,
Sole comfort that remains to me with breath.
Seek the proud towers of some tyrannic lord,
With Jasper walls and roof of beaten gold;
Or the low bed of some rich miser old,
And make them sweat with fear, though under careful ward.
Let the first hear in dreams, the threat'ning peal
Of popular commotion shake his door,
Or see the gleam of the assassins steel,
And let the other see in troubled dreams,
His treasure found, and rifled all his store—
They shuddering wake, so like the truth it seems.

S. C. C.

Art. 16. — MONTHLY RECORD. January.

Our Cause in the West. — The cause of liberal Christianity was never so promising, in the West, as at present. The better part of community appear to feel the need of some religious faith and principle to restrain the career of popular passion, to counteract the selfish tendency of the all-engrossing pursuit of wealth, to be the great motive and guardian of education and make men occupy the place in creation which God intended them to fill.

Our views are received with unexpected favor, where they have been preached, and are very congenial with the young, independent, and generous spirit of the West. Beside the established societies at Cincinnati, Louisville and St. Louis, there are growing societies at Alton, Peoria, Tremont, and Chicago; and we have calls for preachers from many places, which cannot be supplied. We trust that, ere long, this want of preachers will be supplied, and that we can furnish well educated ministers of genuine Western growth. We fully believe, that the project of a Western Unitarian Theological School will be, ere long, realised.

We give extracts from two letters among many which we have received, showing what a sphere of labor is opening in the great Vineyard of the Lord. The first extract is from a letter from Vincennes.

"The subscribers you have in this place appear to be highly pleased with the Messenger. In fact there is a great tendency to liberalism in this place as well as throughout the Wabash Valley; it needs only to have a proper direction to be productive of much good. I had hoped that you could have made it convenient to have visited us last summer. May we not look for you the coming season? I am confident, if you can spare the time, you would not have occasion to regret a trip through the Valley of the Wabash, either on account of your own personal gratification or on account of the cause with which you are connected, and in which I hope I have not yet lost all interest.

Praying that God may bless your labors in a cause, which, wherever it has had its proper effect, has more than aught else ameliorated the condition of the human family here, and, I trust, better prepared them for a hereafter.

I bid you, dear sir, adieu,

With sentiments of sincere regard."

The other extract is from a letter from Mississippi.

"My dear sir, the opening for a Unitarian Church, either here or at Grand Gulf, is promising. There are several avowed Unitarians here, and the old doctrines are nearly worn out; while the means of the people are as abundant as their inclinations are liberal. Is there any thing I can furnish for my only preacher, the Western Messenger? I am much impressed with its moral and literary excellence. How I sigh for a nearer connection with your elevating and ennobling Church."

THE CHRISTIAN DENOMINATION. — We are rejoiced to hear and see so many tokens of the life and activity of this evangelical denomination. They are preaching the simple Gospel doctrines of Faith in one God and in the Lord Jesus Christ, throughout the borders of our country and causing many an humble soul to bless their ministering words.

We are happy that Dr. Channing's letter, published in our columns, has been so well received and far diffused among them. The Christian Palladium contains the following notice:

"DR. CHANNING'S LETTER. — The able document which we published from this distinguished brother, has been so cordially received, and is spoken of in such high terms, we have been induced to make it into a small neat tract, of thirty-two pages, for general circulation. ☞ Any person sending us $5, shall have 250 of them sent to order. Here is a chance for the wealthy to do good, in a prudent way, by spreading light and intelligence."

IMPORTANT SUBJECTS OF PUBLIC THOUGHT AND LEGISLATION. We are happy to find, that two subjects, which were considered in our last number, in two several articles, have been recently brought before the public notice in a very encouraging manner.

The Kentucky Legislature has been discussing the expediency of adopting some measures, to prevent the loss of life by steamboat accidents. The Maryland legislature has enacted a law against the pernicious practice of wearing weapons — a practice, which has drenched the South and West with blood.

The citizens of Natchez, Miss. have held a large and highly respectable meeting on the latter subject, and passed some

spirited resolutions. We trust, that each one, who voted for these noble and timely resolutions, will exemplify them in his own practice.

Hon. G. Winchester, offered the following resolution, which was unanimously adopted:

Resolved, That a committee of five persons be appointed by the President of this meeting, to report a Preamble and Resolutions, such as they shall deem the most efficient, for the purpose of causing the whole power of public opinion to operate practically, in destroying the false notions of honor, the pretext of self-defence, or the indulgence of violent passions, which have hitherto introduced the practice of carrying dirks, pistols, or Bowie knives, of engaging in duels, of endangering the lives of peaceable citizens by street fights, and of taking the execution of the laws by mobs into their own hands, by the increasing practice of Lynching, and that the said committee make their report forthwith.

The committee alluded to were appointed, and presented a list of resolutions, which were unanimously adopted. We subjoin two of them:

Resolved, That the practice of habitually carrying deadly weapons, such as pistols, dirks and Bowie knives, is, in our opinion, unnecessary in a land of civilization and laws, and calculated to result in the frequent commission of criminal bloodshed, and the desecration of the laws of God and man, and that, therefore, we will do all we can, by our example and influence, to render such a practice disreputable.

Resolved, That we earnestly recommend to our sister towns, and the people of the State generally, to adopt a similar course for the remedy of the evil, deprecated by the foregoing resolutions.

To other cities, we say, go thou and do likewise,

New Religious Paper.—We have been much pleased, with the few numbers we have received of the Christian Monitor, a new Unitarian paper in the East. Its zealous tone, its variety of short and interesting articles, and its neat exterior, are calculated to obtain for it many patrons. It supplies a want long felt in our denomination. Its size and cheapness, will obtain for it a diffusion among people, where our other periodicals would never reach.

Dr. Channing's last Letter. — We have read Dr. Channings letter to Mr. Birney, with great pleasurc. It is a noble vindication of the outraged rights of free discussion. We hope it will do much good to all parties concerned.

Liberia Herald. — Some kind friend has sent us a file of the Liberia Herald. The paper is very interesting, not only on account of its being published in Africa by the blacks, but for its excellent adaptation to the wants of that community. One column contains for instance, an article on the products of the soil, and the best mode of culture — another contains some religious advice or intelligence, and in a corner there is usually some broad joke, that is just the thing to convulse the negroes with their usual hearty laughter.

It gives us great joy to hear of the success of the Colonization Society, in collecting funds for this year. It is indeed expecting too much to suppose, they will be able to do away slavery. But whatever they can do, will be so much good done for the negro. We are not surprised, however, that the negroes are so suspicious of this Society, as to believe that those who embark for Liberia, are never carried there, but are sold for slaves. The African has received too much wrong from the white man, to make us wonder at such suspicions.

East and West.—We have received this novel, from the pen of the author of Clinton Bradshaw. It is an improvement upon its predecessor, in respect to moral tone, but seems to us inferior, as a work of intellect and art. It appears to be made up of sketches taken from real life. Hence there is much freshness and vivacity in occasionl passages, but a want of unity in the whole. The true novelist does not merely sketch from life, but he enters into and creates anew the characters, which he has observed, and gives them a dramatic life and unity. He is something more, than a mere portrait painter.

We do not think, that our Louisville friends have reason to thank the author for his description of our fair city. He has libelled our landing abominably, not to say any thing of the remarks upon the Canal.

The English of the work is sometimes very doubtful, to say the best of it. The writer, however, deserves the praise of having borrowed his scenes and characters from no other writers — a praise rare enough in these days of novelist ephemerae, when so many new works are made of the materials of the old — so much trash of fashion and frivolity is turned from one vessel into another, and called new.

The Season. — The weather has been such as to close the river and give considerable hindrance to our affairs, as well as to the general business of the city. The ice has detained the mails, and deprived us of the aid of some valued correspondents, and prevented the Editor from returning from Cincinnati. This and the last number were issued without his presiding care.

Mr. Clarke and Mr. Osgood, instead of prosecuting their contemplated plans in Louisville, are obliged, in duty to the common cause, to supply the pulpit at Cincinnati, as well as here. The latter gentleman left that place, supposing that an elder Clergyman, from the East, would succeed him and become the regular Pastor of that important society. But the expected person has not arrived, and Mr. Clarke, who went to Cincinnati to supply the pulpit for a single week, has been detained, by the ice, more than a month. When the river permits, he will return, and Mr. Osgood, who has, meanwhile, remained at Louisville, will succeed him, for a time, at Cincinnati, according to request. Thus our plans of action, for the winter, are broken up. The experiment of a ministry at large, must be postponed.

Our Subscribers, in Louisville, are informed, that Mr. S. B. Sumner, on Fourth street, will receive money due us for the Messenger. The bills were enclosed in the December number. As many have said they did not know whom to pay the money to, they are directed to Mr. S., whose store is in a central location, and who is kind enough to attend to the matter.

Sandwich Islands.—Some residents of these Isles have applied to the American Unitarian Association to send a Missionary to them. They have been disgusted with the narrow dogmatism and overbearing, bigoted tyranny of the Orthodox Missionaries among them. The American Consul has, for sometime, read Channing's and Buckminster's sermons to a respectably assembly. We think it very natural, that the ruling Missionaries should preach and act as they have done. We do not condemn them, but rather their doctrines, and the frailties of human nature. We wish they would show in their practice something of that humble diffidence in their own wisdom and infallibility, which they so much insist upon in their doctrines.

SUBSCRIPTIONS RECEIVED SINCE LAST NOTICE.

Nashville, Tenn. — Messrs. Hunt, Alloway, Alley, Aldrich, Earthman, West, Budd — $25.

Alton, Ill. — Messrs. Stone, Olney, Smith, Cocke, Greely, Clifford, McClintock, $3 each.

Vincennes, Ind. — Abner T. Ellis, $5,00.

Portsmouth, Ohio. — M. R. Irvin.

Louisville. — G. B. Ingersoll, E. H. Lewis, Judge Speed, P. H. Conant.

THE

WESTERN MESSENGER;

DEVOTED TO RELIGION AND LITERATURE.

Vol. III. MARCH, 1837. No. 2.

ART. 1.—THE HISTORY OF OUR LORD'S PASSION, ACCORDING TO THE FOUR EVANGELISTS.

ABSTRACTED FROM THE GERMAN OF OLSHAUSEN.

BY SAMUEL OSGOOD.

SECTION SECOND.—AGONY OF JESUS IN GETHSEMANE, AND ARREST.

(MATT. 26, 36—56. MARK 14, 32—52. LUKE 22, 40—53. JOHN 18, 1—11.)

At the end of the Supper, to which, as has been already remarked, the discourses, recorded by John, succeeded, and which were, doubtless, uttered in the supper room, the Savior hastens forth, together with his disciples, from the city, from which the grace of his presence had already departed. Jesus went over the brook Kidron to the Mount of Olives. The brook flows between the city and the Mount of Olives, and empties into the Dead Sea. Here, or on the Mount of Olives, was a place with a garden, which Jesus had frequented with his disciples, and which was well known to Judas; there the Lord went. Hardly had he arrived, when he withdrew into the garden, in deep solitude. The other disciples may have remained in the house of the friendly owner; only three—that trusty three, who were present at the Transfiguration—followed him, and beheld the mighty agony of his soul, and

could, therefore, measure the depth of the Lord's life, as they had measured its height.

We have now arrived at the moment, which we may consider, as the beginning of the sufferings of Christ, in the strict sense of the word, and it is proper to rest a moment from the consideration of details, and take a general survey of the development of the Savior's life. It seems less wonderful to us, that suffering without measure now came upon the holy one of God, since the noblest of the human race have been led through seasons of great need and severe struggle, and at the last, the sufferings of Jesus, which had long invisibly pressed upon him, merely took a visible shape. The contemplation of the sins of the world, the experience of the unbelief, the heartlessness, the unreasonableness of men, was a deep grief to the heart of the Son of God, long before those last moments of his earthly pilgrimage, in which his suffering reached its extreme degree. But it appears surprising to the observer, that the Savior did not stand unmoved amid such sorrows, like a rock amid the storm, and that on the contrary, he feared, lamented, and besought his Heavenly Father for deliverance from the hour of anguish. If we compare the conduct of Jesus with that of previous sages, Socrates, for instance, or noble martyrs like Huss, Polycarp and others, more firmness and courage seem to have been manifested by these, than we discover in Christ. In order to understand this circumstance, the following considerations are necessary.

In the first place, it is not to be overlooked, that the Gospel discloses an idea of life, according to which stoical equanimity, severity and rigidity in respect to sorrow and pain, do not appear as the highest excellence: it honors and much more carefully cherishes the tender sentiments of pity, compassion, sorrowfulness, and is not ashamed of tears and the true, simple expression of anguish. Meanwhile, it is to be especially observed, that our Lord manifests no anguish before the rough populace, who would have misunderstood his expressions of grief, but only in presence of his own trusty friends. The former would have been unsuitable, but not the latter.

In the next place, the anguish of Jesus is not to be regarded as a shrinking from visible enemies and from physical pain;* his agony was invisible, spiritual suffering, an abandonment by

* The opinion, that the coming corporeal sufferings of Jesus brought on his agony, disturbs if it does not entirely destroy the whole meaning of his appearance. In this case, Christ would fall behind, not only many martyrs in strength of soul, but even many irreligious and immoral men, who have endured far more terrible martyrdom, without shrinking.

God, a struggle against the power of darkness. As in the beginning of his ministry, the Savior was tempted by the enemy on the side of *desire*, now at the end, he was tempted on the side of *fear*.

Finally, we must consider, that the suffering of Jesus was not merely something, which belonged to the development of his own individual life, but that it stands in connection with the development of mankind, in general. Christ suffered as the representative of collective humanity—he bore their guilt, so that his sufferings have a character, specific and to be compared with no other.

Yet not only is the anguish attributed to our Lord in the narration very surprising, but also the wavering in the inward disposition of Jesus. If we compare the firm faith and victorious courage, which are expressed in the high-priestly prayer (John 17,) it is very striking, that a few hours after the Savior can appear in such inward agony, as the passages before us represent him. On this account, we may readily see why Bretschneider and other commentators, should question the correctness of the narration. But a stricter examination of the claims of the passages to our faith, and a higher view of the spiritual nature, will lead us to believe the narration, and even to see in it strong confirmation of the truth of the events recorded.

The case is easily settled, if we can give some ground, upon which so sudden a wavering in the life of Jesus can be explained. Such a ground is afforded us by the phenomenon, which presents itself often in the lives of men of faith, (Paul for instance 2 Cor. 12,) and which may at least serve for an analogy, that a sudden withdrawal of the higher powers of the spirit ensues, which determine the state of the mind. The evangelist expressly states, that such an abandonment took place on the cross. In the history of the temptation, we find ourselves compelled to presuppose it; and nothing is plainer, than that we must adopt something similar here. The magnitude of the struggle of Jesus on the one hand, as of his victory on the other hand, receives its full signification from such a supposition. While a Socrates could conquer, only while in full possession of his spiritual strength, the Savior conquered the whole might of darkness, even while abandoned by God and by the fulness of his spirit.

The avowal of his deep sorrow, and the weeping entreaty to his disciples, to strengthen him by their presence and watching, forms a wonderfully touching contrast with the destiny of Jesus, and the object of his sufferings. He, the helper of the

whole world, confesses to them, to whom he brought aid, his own need of aid, and sought from them the help, which they could not afford. For prayer, Jesus withdraws a little from his disciples, and falls on his face upon the earth. In this prayer of the Redeemer, there is something striking in the entreaty, grounded on the power of the Almighty, to deliver him from the hour of anguish. Here in conjunction with the certain knowledge of the Father's will, a wish seems to be expressed in the Son, to depart from the will of the Father.—But in the first place, this prayer is not to be considered apart from the qualification; 'but not as I will, but as thou wilt.'—In the first entreaty, only the *weakness of the flesh* is manifested, which the Savior must share or else his sufferings be only apparent and illusive; in the second entreaty, lies the expression of the conquering spirit. In the next place, it must not be overlooked, that the wish to be delivered from death and its pathway of pain, was not a sinful, but rather a pure, innocent, holy wish. Since death is the wages of sin, and as such, bitter to the sinful creature, for whom however, it is called in a certain respect, a deliverance from want and sorrow, how much more must it raise a shudder in the pure, spotless soul of Jesus! It would have betrayed a false fakir-like insensibility, if the Redeemer had gone forward to his death, without expressing from his very life and marrow, the shudder of his holy human soul, before the dark vale of the grave. Far from marring his holy image, this feature is even necessary to its perfection. A higher necessity now requires the overcoming of a feeling in itself entirely true. No compulsory will of the Father, forced the Son to his bitter death, since the god-like will of the Son was one with the Father's; but the conflict of absolute justice with mercy, in a word, the mystery of the work of human salvation demanded a satisfactory offering; and the voluntary entrance into this high necessity, which could not be without a severe struggle against human feeling, is found marked at this exalted, sacred moment. Upon the victory in Gethsemane, all was truly perfected, the will of the Father was taken into the very soul of Jesus, and as in a human struggle the mind is again at peace, when the determination is irrevocably taken, we now find it to be so at this point in the Savior's life.

After this victory over the assault of darkness, Jesus returns to his three disciples and finds them, notwithstanding his exhortation, sleeping. Addressing Peter, as the speaker among them, he called them again to watching and prayer, with the advice, that both lessened temptation. The connexion of

ideas in this passage, is evidently this: "giving way to sorrow and its results, presses back the ruling power of the spirit, and facilitates the way for the victory of the besetting sin; struggling against the overwhelming feeling, and prayer, which gives men a new power from the spiritual world, are security against temptation." Hence Christ remarks upon the weakness of human nature, which hinders the performance of what the nobler man chooses.

For the second and for the third time, the Savior goes to prayer, and upon his return again finds his disciples, beset, and entirely overcome by the power of darkness, sleeping. These three attacks by fear, stand parallel to the three steps in the history of the temptation. Luke alone speaks of the angel strengthening the sufferer. We may class this passage among those, in which the word angel is not to be understood as denoting any outward appearance or person: it appeared only to Christ, and probably merely in his spirit within. By the 'strengthening' of the angel, we are only to understand the influence of spiritual powers, which was extended to the Savior, struggling in the extremity of abandonment. As a physical expression of the dreadful struggle of the Savior, Luke speaks of "*Sweat, as if it were drops of blood.*" Although according to medical statements, a bloody sweat may occur at the highest stage of anguish of soul, we must yet acknowledge, that in the words of Luke, nothing is expressly declared, but a comparision of the sweat to drops of blood.

In Matthew 26, 47 and following verses, the act of the arrest of Christ is narrated. After Jesus had gone through the hard struggle, tranquillity was restored to him, so that before Judas and the band, who accompanied him, he appeared in striking majesty. Uncertain, whether the disciples of Christ would defend him, the priests had not only taken some of the temple guards with them, but also a detachment of Roman soldiers. The soldiers had not only provided themselves with weapons, but also with torches and lanterns. Since it must (on account of the Passover) necessarily have been moonlight, these torches were provided, in case that the sky should be overcast, or that Jesus should conceal himself in the house or the garden. According to Matthew and Mark, Judas, who led the company, had agreed upon a sign, by which he would point out the person of Jesus; he was to kiss him. The words of Christ refer to the contrast, between the expression of love and friendship, and the sign of the base treachery of Judas: (Luke 22, 48,) *Judas betrayest thou the Son of Man with a kiss.* John 18, 4 and the following verses, gives us some more sati-

factory account of what took place, on the approach of Judas with his band. The Lord, clearly aware of the signification of that moment, went to meet them, asked them whom they sought, and gave himself up to them, saying, '*I am he.*' Here John 18, 6 states, that they started back, and fell upon the ground. We need not suppose a miracle in order to explain this circumstance; but the person of Jesus himself is the miracle, and the majesty, which shone forth from it, could easily produce a most powerful effect upon men, who probably had known of him, or heard him. We even find similar events in the life of men, before whom as in the case of Marius, mere rough physical force stood awed in subjection. The account in Matthew of the kiss of Judas, harmonises, as Lücke has remarked, very plainly with John's account, if we consider that Judas approached alone in advance of the others. When the Lord saw him, and Judas had kissed him, he went to meet the approaching band, in order to protect the disciples, and on this occasion, the armed men fell down, overcome by the power of his spirit.

The attempt of one disciple to defend himself with the sword spoken of in Luke, is so fully described, that he mentions the name of Peter as that disciple, (from whom indeed such rashness might be expected,) and also the name of the servant of the high priest, Malchus. John, in whose house Malchus was known, would readily give this information (John 18, 15.) According to John 18, 26, he was acquainted with the relatives of this Malchus. John and Luke remark, that it was the right ear that was cut off, but only Luke speaks of the sudden healing of the wound. This circumstance best explains the fact of Peter's being able to escape with impunity; astonishment at the cure, would of course engross all the attention of the hostile band. According to John 18, 11, our Lord besides bidding Peter put the sword in the scabbard, adds the significant words, 'the cup, which my Father hath given me, shall I not drink it?' Matthew gives the saying in more copious form. The incongruity of a long speech being made to Peter under these imminent circumstances, is done away, by the consideration, that the words were spoken during the cure. All attention was directed to it, and this enabled Jesus to give Peter the necessary direction.

In the first place, as regards the words of Jesus, "*they who take the sword shall perish with the sword.*" they refer without doubt to Peter, according to Genesis 9, 6. Violent self-defence, against the ordinances of magistrates, is likened to murder. Parallel with this the remark, '*suffer ye thus far,*' is to

be considered; which has been supposed to refer to the hostile company, in the sense, 'allow me time' until I cure the ear of Malchus. The words have a more significant reference to the disciples, "desist, thus far and no farther."

In the next place the idea of the twelve legions of angels, is very remarkable. The number twelve may have been selected in reference to the number of disciples, and the word 'legion' refers evidently to the 'heavenly host;' so that in general the idea is, 'do you think that I need earthly aid from you, feeble ones! while the heavenly aid of the hosts of God is at my command?'

According to Luke 22, 53, the significant expression here comes in, '*this is your hour and the power of darkness.*' The interpretation of Kuinoel — 'this is the hour given you by God, for the execution of your plans, and the power of your sins' — is without doubt correct in the first part, but as to the second part, the expression 'power of darkness' does not apply to the sins of the multitude. 'Darkness' does not denote sins in this or that individual, for this is called 'sin,' 'amartia,' but denotes the element of sin in general, the opposite of light.— At the moment in which the Holy One of God, was led to the cross, by the sins of men, the power of evil had attained its highest point; on reaching the cross, its power was destroyed, and its nothingness revealed, while the death of the righteous expiated the sins of the world.

According to the prediction of the Lord, the disciples now dispersed. Mark 14, 51 speaks of a young man lightly clad, who was seized upon, but who fled and left his linen garment behind him. It is in my mind most likely, that Mark here speaks of himself.

SECTION THIRD:

EXAMINATION OF JESUS BEFORE CAIAPHAS AND THE SANHEDRIM. — PETER'S DENIAL.

[MATT. 26, 57—75. MARK 14, 53—72. LUKE 22, 54—71. JOHN 18, 12—27.]

The correct consideration of the scenes, which now present themselves to our eyes, requires a representation of the modes of administering justice among the Jews, at the time of Christ. It has already been remarked, that the Jews had lesser courts (called lesser Sanhedrim) in all their important cities; in all the cities, (as the Talmud states,) which con-

tained over one hundred and twenty inhabitants. In Jerusalem, there were two of these. But the highest jurisdiction belonged to the great Sanhedrim of Jerusalem, which was composed of seventy one persons. The origin of this tribunal has been derived from Moses, who appointed the seventy elders, who with him constituted an assembly of seventy one. The name of 'Sanhedrim' being derived from the Greek, of course was given to the assembly at a much later period.—Perhaps Ezra founded this tribunal, although its name arose first under the Grœco Syrian dynasty. The constitution of the court was as follows. The officiating high priest was the president for the time being. They, who had formerly been high priests, and the twenty-four principals of the classes of priests and other considerable men, learned in the law, were members. They had a particular place for their meetings, although in affairs of emergency, they assembled at the house of the high priest, as was the case at the examination of Jesus. All important cases, especially all spiritual affairs belonged to the cognizance of this supreme tribunal.—Since they looked upon Jesus, as a false Messiah, they naturally brought his case before this tribunal. Had not their malice intended to put Christ to death, they might here have ended the process against him. For only forty years before the destruction of Jerusalem, and only three years before our Lord's death, the Romans took away from the Sanhedrim the jurisdiction over life and death, and on this account the delivering of the judgment was committed to Pilate. It is remarkable, that Christ was not led by the guard, to the officiating high priest, Caiaphas, but to his father-in-law, Annas. The latter had been formerly high priest, but according to Josephus, was removed in the reign of Tiberius, by the Procurator, Volerius Gratus. In his place Ismael was appointed, then Eleazor, the son of Annas, then Simon, the son of Camithus, and finally in the year twenty six, Joseph or Caiaphas, the son-in-law of Annas. In all probability, this Annas, as formerly high priest, and father-in-law of two others, was a person of great consequence. Perhaps he was the substitute to supply the place of the officiating high priest, in cases of need, and on that account, the most difficult questions would first be subjected to his decision. Perhaps the palace of Annas was so situated, that the guard reached it first with their captive.—He seems to have been kept here a long while, until the Sanhedrim was assembled at the house of Caiaphas, the son-in-law of Annas. This opinion seems the more credible, as it is still uncertain, whether Annas wore this dignity; and since

moreover, no proper trial took place before him, it may be supposed, that he allowed them to bring Jesus before him, rather to gratify his curiosity, and only cursorily directed some questions to him. But John refers, as he names the name of Caiaphas, to the early part of his narrative, where he first advised that one should be put to death for all, as an indication how this trial would terminate.

The most difficult subject in this section, is in harmonising the four evangelists. While John expressly states, that Jesus was first led to Annas, and mentions subsequently the sending to Caiaphas, the synopsists speak only of the trial before Caiaphas. Here they place the scene of Peter's denial, while according to John, it remains doubtful, whether this took place in the palace of Annas or Caiaphas, since he makes mention of this occurrence both before and after the sending of Christ to Caiaphas. Formerly it has been attempted to remove this difficulty, by very violent means—by placing verse 24 (John 18) after the first clause of verse 13. It would be easier to consider the word 'sent,' in the twenty fourth verse, as in the pluperfect tense, and the verse would read, 'Now Annas *had* sent him bound unto Caiaphas.' According to this translation, all that is told of the questioning and denial of Peter, would be placed in the palace of Caiaphas. This interpretation has been adopted by Tholuck, and presents no insurmountable difficulty, grammatically considered. But if this view be right, we must think that John has written very negligently. Read John's gospel by itself, it would seem clearly as if he meant to state, that an examination had taken place before Annas, and also, that Peter had been in his palace. Without the synopsists, no one could understand the narration otherwise. I think with Grotius and others, that John wished to correct, and complete the accounts of the synopsists, and therefore brought the transactions that took place before Annas, into distinct notice. The idea, that John was in error, cannot be entertained for a moment, because he was an eye-witness, and moreover narrates so circumstantially in this part of the history, as to state the relations of the servant of the high priest. What is said of the examination by the high priest, (John 18, 19—23,) bears no resemblance with that held before Caiaphas, and cannot therefore be identified with it. Hence comes it, that the synopsists, who were not present at the scene, and therefore derived their information from others, might have judged wrongly of the place, since both Annas and Caiaphas were high priests. When they heard, that this or that event took place before the high priest, they would of course think

only of Caiaphas, the officiating priest, and would refer every thing to him. John mildly corrects this mistake, but entirely passes over what had been expressly and sufficiently related by the others — the distinct examination before Caiaphas.

According to our view, the whole order of incidents was this. When the guard first brought Jesus to the city, they led him to the house of Annas, which was nearest at hand; partly in order that he might be kept here until the Sanhedrim should assemble, partly because Annas wished to see him, and speak with him. He then opened a conversation with Christ; in consequence of the reply, a servant struck the Savior; and while Annas, who had satisfied his curiosity, and seen that nothing could be drawn from his replies, withdrew; the coarse crowd exercised their indignities on the sacred person of Christ. Peter, under the protection of John, had pressed into the front court yard, but denied knowing the Lord, when he was urged to say if he knew him. One of these denials took place, at the moment in which Jesus was led away to Caiaphas: and therefore Jesus could look upon him with that look, so full of meaning. Arrived before Pilate, the Savior immediately enters upon his trial, and the sentence, and the leading away to Pilate, succeeded. Here therefore was no probable moment, in which the barbarous mal-treatment of Jesus, could have taken place. According to Matthew and Mark, it would seem, as if this had taken place before the Sanhedrim. But it is utterly incompatible with the dignity of this, the highest assembly of the country, that such outrages should be committed in its presence. Luke introduces the whole trial only supplementarily, and therefore his statement is of no importance to this point. But how compatible all seems, if we consider the indignity, which a servant was permitted to offer in presence of Annas, as a signal, which drew forth farther expressions of insult, after the withdrawal of Annas. Left alone with the prisoner, the common crowd of soldiers and temple guards, might think they could insult him, although such a large company of guards did not go with him all the way to Pilate. The only thing that goes against this view, is that John, according to universal opinion, was acquainted with Caiaphas, but not with Annas. But if we consider both high priests, as so nearly related, it is evident, that in the acquaintance of the one, the acquaintance of the other is implied. As to the use of the term high priest, (archiereus,) it is notorious, that the same term can be as well applied to those, who had formerly held the office, as to the officiating incumbent.

According to the order above stated, we now in the first place, consider the denial of Peter and the examination of the Lord before Annas. The two events (John 18, 15–18. 24–27) are here connected. Masses of soldiers and guards, together with the servants of the high priest, fill the front court yard. In a hall, which opened into the court yard, Annas probably conversed with the Savior, during which Peter was questioned, and as they led Christ to Caiaphas, the question was repeated. As regards '*the other disciple*,' (verse 15,) there is no doubt, that John means himself. As to particulars of Peter's denial, John again departs from the other evangelists: since these mention three instances of denial, while he mentions but two. It may readily be said, that John distinguishes two points in the second denial of Peter (25, 26;) first several asked him, '*art thou not one of his disciples;*' and then another servant spoke alone. Still a perfect coincidence is not made out in this way; since according to Matthew and Mark, the second question, as well as the first, comes from a damsel. Besides Luke does not agree with Matthew and Mark, since Luke speaks of a servant, where they speak of a damsel; and where they speak of all the bystanders, there he mentions another individual servant. The trouble of removing such trifling contradictions, is not worth taking; they may be received as they are given. They are a surety for the independence of the Gospel Histories, and therefore they promote the objects of the Scriptures. Yet evidently on account of the previous prophesy of Jesus, (Matt. 26, 75,) the triple denial of Peter actually took place. John does not apparently intend to make a full narration, but only to state the locality correctly. The triple question of our Lord to Peter, (John 21,) refers back to Peter's triple denial.

The palace of the high priest, was without doubt, a large, splendid building. It contained a court which the watch occupied, who had probably kindled a fire on account of the coldness of the night. This court lay lower than the main building, which was probably entered through a stair-case; a colonnade extended hence to the street; through this colonnade, which it was usual to build with a covered roof, the passage led to the court; here a damsel was placed as a door-keeper. This door-keeper seems to have known Peter in the court yard, who had first fled with the other disciples, but who soon followed Jesus at a distance, and was led on by John. She probably knew him by his mien and the look of dismay, which he must have very strongly expressed, since he made such a general impression. He had followed his Lord, to see where the affair would terminate, and he evidently expected the worse.—

The door-keeper looked him sharply in the face, and enquired about his connection with the Nazarene. Here Peter denied. Meanwhile in order to remove himself from this dangerous place, he hastened into the porch, in which was the door which led to the street; here the other damsel asked him, and the weak disciple, with an oath, again denied. This new question prevented Peter's leaving the court yard; he approached the blazing fire, and seated himself with affected confidence, among the servants of the temple, who were keeping watch, (John 18, 18–25.) Peter remained here quiet and unobserved, an hour longer (Luke 22, 59.) This probably emboldened him to ask questions about Jesus, and now they all recognised him for a Galilean, by his speech. Besides, a kinsman of Malchus, whose ear Peter had cut off, and who himself had been at the capture of Jesus, declared that he knew Peter. Again Peter denied his Lord. The cock crew. This predicted sign, called to the disciple's mind, the warning words of Christ, and repentance gained dominion over him. Luke remarks, that the Lord turned, and his look pierced the heart of Peter. All this accords with John, according to whom, Jesus was led to Caiaphas, when Peter's last denial took place. He must therefore have passed through the court and the porch, so that he could see the disciple. On the withdrawal of his master, Peter hastened away, and wept bitterly.

In this history of Peter, this first important figure, which represents all the weak and fearful among believers, meets us in the rich picture, which the Lord's passion unfolds before us. The most energetic, the most zealous among the disciples, appears thus weak, thus wretched; the spirit was willing, the flesh was weak. Touching indeed is the artless simplicity, with which the evangelists relate this deep downfall of the chief among them. They do not soften down the disgrace, they frankly say, that a damsel asked him. But as they do not defend him, so they do not reproach nor wonder at him; without comment, they state the bare fact. But we need not now forbear reflection, and must ask ourselves the question, how was it that Peter, that strong-willed disciple, whose fall Christ had so expressly predicted, so distinctly denied his Lord, even while no danger threatened him? The denial would be conceivable, if death had stood before his eyes, but there was nothing said of the followers of Christ, during the investigation, and Peter was terrified at the question of a simple maiden. A physchological enigma seems to be attached to the outward consideration of these circumstances. But if we press on into the inner depths of the scene, it will be found,

that some inner causes may be recognized, as explaining the conduct of Peter, as was the case in respect to the agony of Jesus in Gethsemane. It was the hour of the power of darkness, which in so inconceivable a manner lamed and covered over the spiritual powers of the disciple, so that he could not only deny Jesus, but was even yet in danger, after that he had once denied him. A temptation more than merely human, overcame Peter, and one which was necessary to cure him of his self-sufficient pride, as also to make him a mirror for others; a temptation, which our Lord teaches us to pray to be delivered from, and which Peter might have escaped, if he had before humbled himself at the word of his Lord. Thus the Lord made use of the most various means to lead his disciples to perfection of spiritual life; as this *fall* served for the salvation of Peter, so did his *preservation* keep the others from the same. As the fall led the proud Peter to humility, so must preservation in the danger in which Peter lay, fix the other disciples immoveably in faith in the grace of their Lord.

We now come to the conversation of Annas with Christ,—(John 18, 19–23.) This was plainly a manifestation of mere curiosity, rather than a formal trial. As subsequently Herod, so now the high-priest wished to see the wonderful man, and learn something suprising of him. Hence the form of Christ's reply. This would not have been proper in a regular judicial trial; the accused is not only bound to submit to the examination of a magistrate, if he be justly accused, but even if he be accused wrongfully. We observe this deference to the magistracy always most tenderly observed by our Lord; he replied duly even to wrongful and malicious judges; or where all defence was in vain, he was silent. But here was no judicial procedure, and since Annas was no longer high priest, the Lord could therefore fitly reprove his equally obtrusive and malicious curiosity. The conduct of Christ at the barbarous insult of the servant, is remarkable. We have in this an authentic interpretation of the command in Matt. 5, 38. As has already been remarked, it would have been soliciting abuse, if the Savior had not here claimed justice, since the insult was given in presence of the master of the servant, who was bound to rebuke it himself. But later when he was abandoned, the lonely prey to rude violence, nothing remained to the Savior, but the weapons of silence, since an appeal to justice, addressed to insolence, is only a fresh provocation. This one deed of violence (probably after Annas had withdrawn) was a warrant for many more. It is wonderful, that the spirit of prophesy did not

hold it beneath its dignity to predict these outrages in detail, and to indicate the state of soul, which the Holy one of God would present to the profane multitude. "The Lord God will help me," says the Messiah in Isaiah; "therefore shall I not be confounded; therefore have I set my face like a flint, and know that I shall not be ashamed." Here is immoveable faith in the eternal love of God, expressed even in the deepest abandonment. And the prophet has also painted in another place the unutterable gentleness and patient resignation, which could be provoked by no indignity, in the words, "He was oppressed, and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." To estimate the grandeur of this conduct, we must always bear in mind, that the insulted one was the eternal word of the Father, that he become flesh, and endured all this for our sakes.

After the account of the leading the Lord away to Caiaphas, follows the formal trial before the Sanhedrim. According to Luke, the Sanhedrim was assembled, as soon as it was day.—Matthew and Mark place the passing of sentence, and John places the leading away to Pilate, first in the morning. But it should be considered, that as the first dawn of day may be called morning, there is no necessary disagreement between the several statements. Beside, the calling together the Sanhedrim must have taken considerable time, so that the greatest part of the night must be thereby spent. As regards the place of this important deliberation, the investigation of the case of Christ came regularly before this tribunal. It had not only permission to prove, according to the word of God, all pretensions to the authority of prophets and the Messiah, but an express obligation to do it. But they were extremely false in arresting Jesus, since by their questions, they shewed they had the clearest information of his dignity as Messiah, and even against their better knowledge, sought false witnesses against the Holy one of God. Evidently they had already provided false witnesses against him, because these could not well have been procured in the night. In this, ill-will was evidently manifested towards Christ, and he therefore determined to be silent toward their accusations; on their continuing to question him, he first replies to his unjust judges, faithful to the duty of a subject. Now more false witnesses against Jesus came in, but their testimony was unlike, and they contradicted each other in their allegations. But finally two false witnesses came forward, who cited the saying of Christ, in regard to the destruction of the temple, in proof of his guilt. These persons in-

deed cited the remark, which Christ had actually made, but they wished to deduce a false idea from it, and they were therefore false witnesses.

While Caiaphas, who presided over the assembly, saw, that nothing was to be gained in this way, he sought to remove the voiceless, yet eloquent testimony of Christ, against the false witnesses. He conjured him to declare, whether he was the Christ, the Son of the living God, which question the Lord unequivocally answered in the affirmative. Immediately before the decisive question and reply, the remark in Luke 22, 67, 68, should be placed, in which the Savior states the motive of his silence.

In the question of the high priest, the phrases '*Christ*' and '*Son of God*' are brought together. But since the name '*Son of God*' stands here last, nothing is more simple, than to see in it a closer definition of the first expression. But because the high priest used the name 'Son of God,' it does not follow that he was universally known by this title; it is rather to be understood thus, "art thou the Son of God, for whom you declare yourself to be?" The sequel shows that the high priest, like the people before, saw blasphemy in this, which was not the case with the declaration, that he was the Messiah. The public *oath* of Christ, that he was the Son of God, with the full declaration of his future coming in glory, is very important, because we see in it, how the command of the sermon on the Mount, (Matt. 5, 35,) is to be understood, and that it does not refer to the faithful, in their relations to the world. This passage is important moreover, because Jesus here declares publicly, before the highest theoratical assembly, that which he had before taught only privately. Jesus thereby stated the whole idea of the Messiah, as it were a certainty, that all had attained its fulfilment in him. Immediately the Sanhedrim were led by this remark, to view the importance of the moment in all its extent; they must know, at this hour, they were judging the king of their nation, him of whom all the prophets had predicted. This public declaration of the Savior, therefore decides the extent of their guilt. In this sublime moment, the words of Christ attain a regal majesty, he speaks as the Lord of Heaven, and not as a helpless defendant before an earthly tribunal. To the declaration of his Messiahship, the threat of his future return follows. Here a sublime and touching contrast is presented, as so often occurs in the Gospel narrative. The judge of the living and the dead stands accused before an human judge, and is condemned by him; but at this moment, the Savior opens to view his own

majesty, in which he, as judge of the whole world, will appear to his earthly judges. In his expression, the idea of the sublimest dignity is given — of a participation in God's government of the universe. This was known to Jesus in the depth of his humiliation, and he dared declare it to his judges. If we consider the holy zeal, and spiritual power, in which the Lord must have spoken these words, we can suppose, that a sad anticipation must have thrilled through the priests, that he spoke truly. But they had gone too far to retract. In affected sorrow, the high priest rent his robe, and declared Jesus a blasphemer, and the Sanhedrim condemned the Lord of glory; him, who loved them even unto death, they hated unto death. They did not know certainly, that he was the Messiah, and they might have regarded the capture of Christ, as a proof, that he was not he — much less the Son of God; but their impure heart was still struck with the splendor of his divine nature; and only because they had shut the eyes of their spirit, in fear of seeing too much, and being obliged to abandon their sinful practices, they did not arrive at entire clearness of conviction. Hence their uncertainty was their guilt, and it was the terrible curse of this guilt, to become, in their blindness, the murderers of the Holy One of God.

Art. 2. — THE OHIO RIVER.

No dreams of localized romance,
  No tales of love and sorrow,
Embalm our own Ohio's shores,
  As Wordsworth sung of Yarrow.
Mute are the breezes o'er her hills,
  Or through her forests creeping,
Where silent, in a thousand mounds,
  A buried race is sleeping.

Thou did'st not come, fair river, so,
  To win our young affections,
But in a sterner garb attired,
  Of school-boy recollections.
Thy long black line upon the map,
  Our youthful heads astounded,
For half the States, East, West, North, South,
  Seemed by thy current bounded,

Then stories of Backwoodsmen came,
  Of Logan, Boone, and Harrod;
The desperate fight for home and hearth,
  Log cabins burned and carried.
No time, I ween, for tales of love,
  No time to sing or trifle,
When, from each brake, might burst the yell,
  Or flash the sudden rifle.

And when the light canoe had passed,
  From off thy stream, Ohio,
The keel and flat boat took its place
  On creek, fork, run, and bayou.
No love-lorn swain and maiden there,
  Nor idle poet dreaming,
But old Kentucky's boating sons,
  Fierce, fighting, and blaspheming.

Thus were our early thoughts of thee,
  By no soft visions haunted;
Yet now we gaze on thy sweet face,
  Nor feel that these were wanted.
While in thy wave the tints of sky,
  Woods, hills, and shores are blending;
O'er hung with gently waving boughs,
  And willows calmly bending.

And now upon thy banks there stand,
  In place of those departed,
The happy homes of nobler men,
  Free minded, generous hearted.
When life grows tame, and hearts wax cold,
  The poets' tales are needed;
But with a *Present* all romance,
  The *Past* may rest unheeded.

Flow on fair stream, through coming years;
  Flow on, in strength and beauty!
If we, as faithful, do *our* work,
  True to our God and duty,
Thou shalt not want thy poets, nor
  Be unrenowned in story;
Not Tibers wave, nor Yarrow's fount,
  Shall rival thee in glory. J. V. C.

Art. 3.—LETTERS FROM COUNTRY COUSINS.

No. 1.

BY JAMES H. PERKINS.

My Dear Emma:—Your long, kind, crossed letter, has been read and re-read by us, till we know it by heart; and we thank you again and again, for telling us the whole story, and talking your soul out on paper, as if we were, in body as well as spirit, your own brother and sister. Of all things in this world, I most dislike a dry detail of comings and goings, washings, ironings, and cake-makings,—all of which might as well be doled forth by a steam-letter-writer, as by a woman,—and without one trait of the individual from beginning to end, except her infinite prosiness, and incredible bad-spelling. And, of all things, I love most a hearty, open, unstudied picture of the whole inner-being of her that thinks one worth a letter: of her hopes, and her plans, and her fears; her weaknesses and her battles with them; of her mistakes, and hard won triumphs; her ups and downs,—not of fortune alone, but of feeling, spiritual power, and Christian confidence.

Every day do I see more and more the truth of that little aphorism, which Mr. Alcott taught his boys,—that 'a great soul has no nooks.' If from marriage we learned nothing else, it would yet be worth while to many, to learn the great virtue of Frankness; which I, at least, have learned from full sympathy and communion with another. It may be a lack of charity in me, but, indeed, I cannot respect highly those very proper women that nib a pen to pieces, in their efforts to avoid saying something 'unlady like;' and whose standard of lady likeness, to use a countrywoman's simile, seems to be a dish of cool skim-milk, from which you can get neither cream nor bonny-clabber.

And so, my dear Emma, you are fairly married. Well, ten years are past since I went under the yoke, and never yet has the day dawned on which I wished it from my neck again; nor have my shoulders stooped under the weight. My husband, (of course, since he's now at my elbow,) has been as kind and forgiving, and reasonable as you can expect a man to be. He has laughed at my follies, to be sure, and some-

times till my eyes swam in tears; but I found salt-water, on the whole, medicinal for such things; and though his laughter has, at times, produced a little spare warmth between us, nothing has ever caused a coolness.

And yet, my dear sister, I did not, when I married, love my husband, any more than you love yours, in the true die-at-your-feet style. I thought him a very good young man, and one well fitted to strengthen and develope my own higher nature, — and I liked him too, very much indeed; but I could not, as at sixteen I thought every true heart should, live on his smiles, and grow fat 'on his dark eye.' You need not fear then, that your love will not last, because it is not now flighty, and, (as my lord would say,) dyspeptic; — for he thinks that true 'calf-love,' as Mansie Wauch calls it, is nothing but a form of dyspepsia, — a rebellious stomach being, by school-girls and young lawyers, mistaken for a breaking heart.

Let the great clans of Lack-a-daisy and Lucre, say what they will, then, my dear Emma, depend upon it you have done wisely to seek something less volatile than vows, and less gross than gold.

But, you tell me, you *fear* your temper. Now, my dear friend, though caution and cowardice are one to the phrenologist, they are two to the Christian. Beware of your temper, but fear it not; for if you are not afraid of it, it will be afraid of you. Whenever, then, you find passion or peevishness growing strong and bold, do not hesitate, or call for help, (unless of Him that is ever present,) but take the rebels by the throat, and down with them. When I was first married, I loved dearly, as some other wives do, to have my own way; this love my husband thought should be modified, — so he asked me, one day, if I was afraid of a foe of mine, that was persuading many persons to think me a very selfish woman; I kindled at once: — "but," said he, "do you feel sure you can meet this foe, Anna, without fear, and with a full determination to disprove the change?" I assured him I did, indeed.— "My dear wife," he answered, "it is your selfishness, that is causing others to think you selfish. Now, the next time you meet her, box her ears soundly; and refuse to yield to her on any terms, and my word for it, Anna, she will never tell tales about you again."

As to your being unable to interest your husband, it is all a notion. The merest truisms coming right from the heart of one we care for, are profound and original truths; and any sensible man will like better the talk of a pure, gentle, and

simple girl, than the gossip, dawdle, or pedantry that, I am sorry to say, flow from so many of our sex.

But I sat down to thank and rejoice with you; and here I am reading you lectures. You will believe me, however, when I say that I have rejoiced with you, already:—that I have, to some degree, entered into your hopes and fears.—Though the night of your wedding was stormy, and I lay upon a sick bed, still did I watch the dial of our old-clock, for the hour to come, when your whole being should enter upon its new sphere;—and the disease and the storm went from me; the flickering embers gave the light of many lamps; my narrow chamber became a wide hall; my weak frame glowed with health and gratitude, and pleasure;—I was with you, though unseen and unheard. True, it was for a moment only, and then I heard again the roar of the clashing oaks, not that of the bridal party,—but still from the scene I brought light and hope enough, to support me through many a weary hour afterwards.

But I must leave room for my husband to write you a few lines, for he claims to love you as well as I do, and we both believe in the heresy, that we can love others without ceasing to love each other.

Yours, &c.

P. S.—When I came in from the woods last evening, and saw my wife dancing along the garden-path to meet me, I thought she must have received a new bonnet, or a fresh-imported sleeve pattern, at least: but no, it was a letter; "From whom?" "Emma." "And what does she say?" Then peeped out the jealousy of my helpmate, softened, however, by hearty satisfaction. "She is married." "Oh ho!" cried I, "and so you think that I've lost her, do you? Now by my beard, I'll write her a letter to-morrow." So finding me fixed, what does my good lady, but prose you three pages of the sheet, while I was cutting wood to cook dinner with, and here am I, the projector of the letter, left to fill up the chinks and corners.

Well, my dear Emma, I have one comfort, that any corner is big enough to say, 'God bless you' in, and what more can I say? You have entered upon the great course of education, for which we come to this world, and I can give you no other advice than this—don't forget that every wife is a schoolmistress, and, as such, should not only teach, but should punish her husband, if need be; and that there is need whenever he is cross, selfish, impatient, lazy or desponding. Schools are

very well, and colleges, rightly used, are better; but they both are but to fit us for the great University of Life, of which the chief college is that of Matrimony. There we may learn not only worldly, but spiritual wisdom Many have I known who, after resisting the logic of the Theologian, and the eloquence of the Preacher, have at last come to the faith, through the revelation of a Christian spirit in the eye, and smile, and actions of a wife.

If you can spend a week or two with us next month, we will show you how to make squash pies, drink sweet cider, and get up by breakfast-time of a Sunday morning. If you wish to make calls, we have a plenty of sick folks here, and not a few of sinning. Is it your pleasure to shop? A small sum will buy you a blessing, and some prayers that may reach Heaven. Do you love concerts? the song of the widow's heart, is at least as audible, as the much-talked-of music of the spheres: and, for painting — Raphael or Michel Angelo might envy you the life, the love, the grandeur which you may cause to glow on many a rude countenance. Do I not hold out strong inducements? Come, I pray you. Meanwhile, I am,

Yours, &c.

Art. 4.—TO A CHILD, UPON PARTING WITH HER.

BY J. H. PERKINS.

'Tis now three years and something more,
Since, entering your father's door,
  I did my little Susan see;
You sat upon a cushioned stool,
As quiet as a child at school,
  Your spelling-book upon your knee.

Then, Jemmy was a tiny boy;
  Upon his mother's arm he sat: —
He was a roguish little boy,
As full as he could be of joy,
  Of fun, of laughter, and of fat.

And I was but a stranger swain,
  And every thing to me was new;
And—what I cannot be again,—
  A bachelor of twenty-two.

Three short, short years since then have fled,
  And you, my cousin Susan, why!
Right up into the air you've grown,
  Till you are almost four feet high.

And Jemmy, who could hardly mutter,
  Now talks as fast as any can,
And, by the help of bread and butter,
  Has come to be a little man.

And I, that was a cypher then,
  Whom all might laugh at, and deride,
  Have placed a unit by my side,
And now, in the esteem of men,
I rank as high as number 10.

So have three short years changed us all
And now we part — to meet again,
I cannot tell you where, nor when,
But meet again I know we shall; —
And then you will have grown as tall
  As any lady in the land,
And many a gallant youth will rise,
To claim a glance from Susan's eyes,
  Or seek the honor of her hand.
Then Jem will be a dashing blade;
Your baby-sister, quite a maid;
While I, bowed with the cares of earth,
Shall mingle wisdom with your mirth.

Till then, my dearest child, good bye,—
  A father's care, a mother's love,
  And the great God of all, above,
Will to your youthful steps be nigh.
And when the days of youth are passed,
And woman-hood draws near at last,
When, born as with a second birth,
The countless common things of earth,
Are gifted with mysterious worth,—
Then should these faint lines catch your eye,
  Though we may not for years have met,
  —Oh! do not Susan, then forget,
  That I yet know, and love you yet:
And in that hope, once more, good bye.

Art. 5.—ON BEING AND IMMORTALITY.

Individuals perish, says the pantheist, whose God is a mere blind productive power inherent in matter. Individuals perish, but the species continue to reproduce themselves forever. We Christians, turn from the sentiments of the pantheist with horror, as subversive of all belief in an *intelligent* first cause, and a superintending Providence; and yet it appears to me, that there exist opinions among us, which, by their tendency, to hide the agency of the Almighty from our view, lead to a practical species of pantheism.

It is the generally received opinion among Christians, that in the beginning God created matter out of nothing, and that afterwards from this matter, the universe and all that it contains, was formed. And yet, if we are to judge of the sentiments of mankind, by the manner in which they express themselves, the opinion appears to be almost equally universal, that, at the creation, a certain energy or power was imparted to the first individuals of each species, whether of plants or animals, by which they have ever since continued to reproduce and perpetuate themselves, and do now continue to exist. Now it appears to me, that these two opinions, are directly at variance with each other, and that the former necessarily excludes the latter. Let us examine this point.

It is a universally admitted axiom in physics, that matter is inert. But if it be so, then it is impossible that it can possess any *active* powers, and hence it is equally impossible, that it can, by any power inherent in it, have perpetuated the present order of things. If we examine the vegetable and animal creation, we find every where traces of the most skilful construction, the most wonderful adaptation, and the most perfect order;—and surely these cannot be the result of an undistinguishing energy, imparted to matter, ages ago. A moments reflection will convince us, that, instead of looking to these second causes for the origin of our existence, and of all that we see around us, we must attribute it to the *continued exercise of the creative power of God.* It will convince us, that the present races of men, and animals and vegetables, are as much the *immediate* creatures of God, as were the first individuals of their respective species;—that all stand in need, at every moment, of the supporting power of God, to continue them in being; and that, if at any time, that supporting power should be withdrawn, they would at once sink back into their original state of non-existence.

In regard to the existence of the human soul, the opinions which prevail appear to me to be equally erroneous with those which are held respecting the material creation. It appears to be the almost universal opinion among those who believe in the immateriality of the soul, that it possesses an *inherent* immortality, or, in other words, that it is composed of an essence which is in its very nature indestructible. The human soul, say the advocates of its inherent immortality is indestructible, because it is a simple uncompounded essence. There is properly speaking, no such thing as destruction. At the death of material bodies, they are not destroyed;—they are merely resolved into their original organic elements, and these enter afterwards, again into new combinations. But the soul cannot be thus resolved. It is an uncompounded simple essence, and must therefore be indestructible.

Such is the reasoning by which this doctrine is attempted to be supported, and I must acknowledge that to me it appears totally fallacious and unsatisfactory. Its whole force rests on the *assumed* indestructibility of the organic atoms, into which the material body is resolved. But are these atoms indestructible? were they not originally created out of nothing? and if so, do they not at every moment require the supporting power of God, to prevent them from returning to their original state of non-existence? If they do, then they are not indestructible.

As to the doctrine itself I believe it to be radically erroneous, and the offspring of a mistaken philosophy. Let not the pious reader fear, that is my object to rob him of his hope beyond the grave. God forbid that I should do him such an injury! I am myself a firm believer in the never ending existence of the virtuous; and it is because I cherish this belief, that I wish to rest it on a firmer basis than that on which it is placed by the popular faith. What, let us ask, is the prevailing belief? It is that the soul of man is self-existent, understanding by that term, not that it has created itself,—for all believe that it was created by God;—but that, having been once thus created, it can now continue itself in existence without requiring any further the supporting power of God. Perhaps most persons have never considered this matter in the light in which I place it; and yet, it appears to me the true one. Either the soul of man possesses an inherent essential immortality, or it does not. If it does, then it stands in no further need of the supporting power of God, and is self-existent. If it requires this supporting power, then it is not essentially immortal.

To myself, who believe that God alone is *self-existent*, and that all other existences are constantly dependent on him, it

is plain, that the human soul does not possess inherent immortality, but is entirely dependent for its continuance in being on the supporting power of God. Self-existence is an incommunicable attribute of the Almighty. Whatever is created can only have a dependent existence, and hence it follows, that in every creature, — in the highest seraph, as in the worm of the dust;—in the human soul as in the human body—there must be a constant tendency to return to that state of non-existence from which they were called into being, and that, were the supporting power of God only intermitted for one moment, they would cease to be.

In resting thus, man's existence after death, not on a supposed inherent immortality, but on the supporting power of his Maker, it appears to me to be placed on its proper foundation. What gives me greater confidence in the views I have embraced than I otherwise should have had, is, that they appear to be in the perfect harmony with the sacred scriptures. There, man is never spoken of as possessing an inherent immortality; but always as dependent on God for the continuance of his existence. Eternal life is frequently mentioned, but always as a good to be sought for;—a boon to be given;—never as an essential attribute of man.—Paul tells us expressly, that God *only* has immortality. (a) Now this would not be true, if men and angels were also by their natures immortal.

It is not my intention now to inquire, in how far the erroneous views of immortality which prevail, are connected with, and minister to other errors of the doctrine, which have crept into the popular faith, although such an inquiry might not be uninteresting. Neither do I intend to trace out the doctrine of universal dependence on God to all its results. I shall merely refer to a single one of these.

While to the eye of the multitude, God is hid by his works, the man who is duly sensible of his dependence, feels himself constantly in the immediate presence of his Maker. If he looks within, there every throb of his heart,—every pulsation of his circulating blood,—every thought that passes through his mind, tells him that God is there, strengthening and supporting him. If he looks abroad, there not only the heavens, and the suns and worlds which glisten in the firmament; but evere plant, every leaf, every blade of grass speaks to him of God. He sees the supporting power of the Deity in constant exercise around him, in the beasts of the field, in the fowls of the air, and in the insect that sports in the sunbeam, and re-

(a) 1, Tim. vi. 16.

joices in its existence; and from all creation around him a thousand voices arise, calling to him in one harmonious concert: Lo, God is here!—Oh! why can—why do not men realise, as they ought, that they are in the constant presence of their Maker? To the man who should feel at all times this truth as it deserves to be felt, the sentiment of it would become the power of God unto salvation. H.

Meadville, Penn.

ART. 6.—NEW VIEWS OF CHRISTIANITY, SOCIETY, AND THE CHURCH. BY O. A. BROWNSON, *Boston: James Munroe & Company.* 1836.

We were prepared for something good from Mr. Brownson, but this work has far exceeded our expectations. While in eloquence of style it equals the writings of the Abbé de la Mennais and Victor Cousin, it surpasses the first in philosophic depth and the last in condensation. In fact we look upon this book as calculated to make a deeper and wider impression than any thing of the sort since "The Words of a Believer."

The following passage, from the preface, will tend to remove a prejudice which the name naturally excites:

"It must not be inferred from my calling this little work New Views, that I profess to bring forward a new religion, or to have discovered a new Christianity. The religion of the Bible I believe to be given by the inspiration of God, and the Christianity of Christ satisfies my understanding and my heart. However widely I may dissent from the Christianity of the Church, with that of Christ I am content to stand or fall, and I ask no higher glory than to live and die in it and for it.

"Although I consider the views contained in the following pages original, I believe the conclusions, to which I come at last, will be found very much in accordance with those generally adopted by the denomination of Christians, with whom it has been for some years my happiness to be associated. That denomination, however, must not be held responsible for any of the opinions I have advanced. I am not the organ of a sect. I do not speak by authority, nor under tutelage. I speak for myself and from my own convictions. And in this way, better than I could in any other, do I prove my sympathy with the body of which I am a member, and establish my right to be called a Unitarian.

"With these remarks I commit my little work to its fate. It

contains results to which I have come only by years of painful experience; but I dismiss it from my mind with the full conviction, that He, who has watched over my life and preserved me amidst scenes through which I hope I may not be called to pass again, will take care that if what it contains be false it shall do no harm, and if it be true that it shall not die."

We will now attempt to give our readers a brief summary of the book. Yet we fear we shall do it injustice; for where all is so condensed, any omission breaks the course of thought.

He sets forth with two propositions, on which, as upon firm foundation stones, the whole work is based. The first is, that "Religion is natural to man, and he ceases to be man the moment he ceases to be religious." The second declares, that as man is a creature of growth, the institutions, forms, and embodyments of religion must necessarily be always changing.

Christianity, therefore, he goes on to say, as given by Christ, is always "the same, yesterday, to-day and forever." But Christianity as taught by the Church, is quite another thing. It is defective, mutable, improveable. Christianity as it exists now, is very far from being what Christ meant it to be. What, then, did he mean? Let Mr. Brownson answer.

"To comprehend Jesus, to seize the Holy as it was in him, and consequently the true idea of Christianity, we must, from the heights to which we have risen by the aid of the Church, look back and down upon the age in which he came, ascertain what was the work which there was for him to perform, and from that obtain a key to what he proposed to accomplish.

"Two systems then disputed the Empire of the World; Spiritualism* represented by the Eastern world, the world of Asia, and Materialism represented by Greece and Rome. Spiritualism regards purity or holiness as predicable of Spirit alone, and Matter as essentially impure, possessing and capable of receiving nothing of the Holy,—the prison house of the soul, its only hindrance to a union with God, or absorption into his essence, the cause of all uncleanness, sin, and evil, consequently to be contemned, degraded, and as far as possible annihilated. Materialism takes the other extreme, does not recognise the claims of Spirit, disregards the soul, counts the body every thing, earth all, heaven nothing, and condenses itself into the advice, 'Eat and drink, for to-morrow we die.'

"This opposition between Spiritualism and Materialism presup-

* I use these terms, Spiritualism and Materialism, to designate two social, rather than two philosophical systems. They designate two orders, which, from time out of mind, have been called *spiritual* and *temporal* or carnal, *holy* and *profane*, *heavenly* and *worldly*, &c.

poses a necessary and original antithesis between Spirit and Matter. When Spirit and Matter are given as antagonist principles, we are obliged to admit antagonism between all the terms into which they are respectively convertible. From Spirit is deduced by natural generation, God, the Priesthood, Faith, Heaven, Eternity; from Matter, Man, the State, Reason, the Earth, and Time; consequently to place Spirit and Matter in opposition, is to make an antithesis between God and Man, the Priesthood and the State, Faith and Reason, Heaven and Earth, and Time and Eternity.

"This antithesis generates perpetual and universal war. It is necessary then to remove it and harmonize, or unite the two terms. Now, if we conceive Jesus as standing between Spirit and Matter, the representative of both—God-Man—the point where both meet and lose their antithesis, laying a hand on each and saying, 'Be one, as I and my Father are one,' thus sanctifying botn and marrying them in a mystic and holy union, we shall have his secret thought and the true Idea of Christianity.

"The Scriptures uniformly present Jesus to us as a mediator, the middle term between two extremes, and they call his work a mediation, a reconciliation—an atonement. The Church has ever considered Jesus as making an atonement. It has held on to the term at all times as with the grasp of death. The first charge it has labored to fix upon heretics has been that of rejecting the Atonement, and the one all dissenters from the predominant doctrines of the day, have been most solicitons to repel, is that of 'denying the Lord who bought us.' The whole Christian world, from the days of the Apostles up to the moment in which I write, have identified Christianity with the Atonement, and felt that in admitting the Atonement they admitted Christ, and that in denying it they were rejecting him."

Mr. Brownson we perceive appropriates to his own use the very famous orthodox word, Atonement. It is very certain, however, that its original meaning was that which he gives it —"to make at one"—"to reconcile." He goes on to say that Jesus and John (he might have added Paul) repeatedly declare LOVE to be the essence of Christianity.

"The nature of love is to destroy all antagonism. It brings together; it begetteth union, and from union cometh peace. And what word so accurately expresses to the consciousness of Christendom, the intended result of the mission of Jesus, as that word peace? Every man who has read the New Testament feels that it was peace that Jesus came to effect,—peace after which the soul has so often sighed and yearned in vain, and a peace not merely between two or three individuals for a day, but a universal and eternal peace between all conflicting elements, between God and man, between the soul and body, between this world and another, between the duties of time and the duties of eternity. How clearly is this expressed

in that sublime chorus of the angels, sung over the manger-cradle—'Glory to God in the highest, on earth peace and good-will to men!'

"Where there is but one term there is no union. There is no harmony with but one note, It is mockery to talk to us of peace where one of the two belligerent parties is annihilated. That were the peace of the grave. Jesus must then save both parties. The Church has, therefore, with a truth it has never comprehended, called him God-Man. But if the two terms and their products be originally and essentially antagonist; if there be between them an innate hostility, their union, their reconciliation cannot be effected. Therefore in proposing the union, in attempting the Atonement, Christianity declares as its great doctrine that there is no essential, no original antithesis between God and man; that neither Spirit nor Matter is unholy in its nature; that all things, Spirit, Matter, God, Man, Soul, Body, Heaven, Earth, Time, Eternity, with all their duties and interests, are in themselves holy. All things proceed from the same Holy Fountain, and no fountain sendeth forth both sweet waters and bitter. It therefore writes 'Holiness to the Lord' upon every thing, and sums up its sublime teaching in that grand synthesis, 'Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbor as thyself.'"

The next chapter deals with the church, and we are beginning to despair, since our limits prevent us from extracting the whole of it, the only way of doing it justice. Its sum is that the church did not succeed in taking the idea of Jesus, and instead of understanding him to assert the holiness of spirit and matter, it understood him to say that matter was cursed, and to predicate holiness of spirit alone. He is therefore no more an Atoner, but a Redeemer. He redeems spirit from the curse of the flesh.

From this original mistake proceeded the Gnostic and Manichæan errors, original sin, total depravity, vicarious sacrifice, human inability, supremacy of the church, a Pope, Creeds, Inquisitions, Implicit Faith, Celibacy of the Clergy, Monks, Nuns, and contempt for all earthly interests.

"But every thing," so begins the next chapter, "must have its time. The church abused, degraded, villified matter, but could not annihilate it. It existed in spite of the church. It increased in power, and at length rose against spiritualism and demanded the restoration of its rights. This rebellion of Materialism, of the material order against the spiritual, is Protestantism."

His reasons for this assertion are briefly these. The revival of classic literature and art, was confessedly an immediate cause of Protestantism. But classic Greece and Rome were

wholly material in their character. In protestantism, as in classic antiquity, religion becomes a function of the state, and is valued as a useful help in keeping the people in order. In both, reason or government determine the belief of the people, and not church authority. The tendency now is toward perfect freedom of opinion and conscience. Protestant philosophy also is material. The senses are made the source of knowledge, and scepticism of all which cannot be perceived by the senses is the result. Strictly speaking, there is no religion in Protestantism. "As protestants, people are not religious, but co-existing with their Protestantism, they may indeed retain something of religion." Protestant religion is Catholicism continued.

"The same principle lies at the bottom of all Protestant churches, in so far as they are churches, which was at the bottom of the Church of the middle ages. But Materialism modifies their rites and dogmas. In the practice of all, there is an effort to make them appear reasonable. Hence Commentaries, Expositions, and Defences without number. Even where the authority of the reason is denied, there is an instinctive sense of its authority and a desire to enlist it. In mere forms, pomp and splendor have gradually disappeared, and dry utility and even baldness have been consulted. In doctrines, those which exalt man and give him some share in the work of salvation have gained in credit and influence. Pelagianism, under some thin disguises or undisguised, has become almost universal. The doctrine of man's inherent Total Depravity, in the few cases in which it is asserted, is asserted more as a matter of duty than of conviction, Nobody, who can help it, preaches the old-fashioned doctrine of God's Sovereignty, expressed in the dogma of unconditional Election and Reprobation. The Vicarious Atonement has hardly a friend left. The Deity of Jesus is questioned, his simple Humanity is asserted and is gaining credence. Orthodox is a term which implies as much reproach as commendation; people are beginning to laugh at the claims of councils and synods, and to be quite merry at the idea of excommunication."

The same material tendency shows itself in Literature, Art, Government and Industry. There is however, in this century, a slight reaction in favor of spiritualism, in consequence of the excessive materialism of the eighteenth century. Here is a beautiful description of the events which accompanied this reaction.

"The Eighteenth Century will be marked in the annals of the world for its strong faith in the material order. Meliorations on the broadest scale were contemplated and viewed as already realized. Our Republic sprang into being, and the world leaped with joy that

'a man child was born.' Social progress and the perfection of governments became the religious creed of the day; the weal of man on earth, the spring and aim of all hopes and labors. A new paradise was imaged forth for man, inaccessible to the serpent, more delightful than that which Adam lost, and more attractive than that which the pious Christian hopes to gain. We of this generation can form only a faint conception of the strong faith our fathers had in the progress of society, the high hopes of human improvement they indulged, and the joy too big for utterance, with which they heard France in loud and kindling tones proclaim LIBERTY and EQUALITY. France for a moment became the centre of the world. All eyes were fixed on her movements. The pulse stood still when she and her enemies met, and loud cheers burst from the universal heart of Humanity when her tri-colored flag was seen to wave in triumph over the battle field. There was then no stray thought for God and eternity. Man and the world filled the soul. They were too big for it. But while the voice of hope was yet ringing, and *Te Deum* shaking the arches of the old Cathedrals,—the Convention, the reign of Terror, the exile of patriots, the massacre of the gifted, the beautiful and the good, Napoleon and the Military Despotism came, and Humanity uttered a piercing shriek, and fell prostrate on the grave of her hopes!

"The reaction produced by the catastrophe of this memorable drama was tremendous. There are still lingering among us those who have not forgotten the recoil they experienced when they saw the Republic swallowed up, or preparing to be swallowed up, in the Empire. Men never feel what they felt but once. The pang which darts through their souls changes them into stone. From that moment enthusiasm died, hope in social melioration ceased to be indulged, and those who had been the most sanguine in their anticipations, hung down their heads and said nothing; the warmest friends of Humanity apologized for their dreams of Liberty and Equality; Democracy became an accusation, and faith in the perfectibility of mankind a proof of disordered intellect."

The signs of this reaction on behalf of spiritualism are many. It shows itself in philosophy, art and literature. "Materialism in philosophy is extinct in Germany. It is only a reminiscence in France, and it produces no remarkable work in England or America. Phrenology, which some deem materialism, has itself struck materialism with death in Gall's work." Protestantism ceases to gain ground in this century in what is peculiar to itself. Rationalism in Germany, England and America, retreats before the Evangelical party. Unitarianism on the plan of Priestly and Belsham, is on the decline. Catholicism has revived, offered some able apologies for itself, made some eminent proselytes, and alarmed Protestants. "Men who a few years ago were staunch Rationalists, now talk of spiritual

communion; and many who could with difficulty be made to admit the inspiration of the Bible, are now ready to admit the inspiration of the sacred books of all nations, and instead of stumbling at the idea of God's speaking to a few individuals, they see no reason why he should not speak to every body." Money getting and utilitarianism are spoken of with contempt. "Protestantism died in the French revolution, and we are beginning to get disgusted with its dead body. Spiritualism revives, will it again become supreme? Impossible."

We have thus accompanied our author through his survey of the past. He began by stating the Idea of Jesus to be the reconciliation of Heaven and earth, or founding the Kingdom of Heaven below. This the Church did not understand. Through long ages Spiritualism triumphed. But in the Reformation of Luther the Material became ascendant. There was a reaction from Spiritualism to Materialism. But just now there is another reaction in favor of Spiritualism. The question now comes what is to be the result of it—what are the prospects of our own and coming ages?

According to our author, neither the Catholic nor the Protestant ideas are to have exclusive supremacy hereafter, but there is to be a reconciliation between them, and the Christianity of Christ is to take the place of the Christianity of these two churches. To bring this about is the mission of the present. Humanity never goes back; to go back either to exclusive Spiritualism or exclusive Materialism, is impossible. The world is tired of both, it desires something better than either. All this is expounded minutely and confirmed by appeal to facts. We should be glad to insert here, had we space, our author's remarks on Calvinism, Universalism and Unitarianism, but we really must stop extracting somewhere, and as these are not absolutely essential to the argument, we pass on to the

Results of the Atonement.

"The influence of this doctrine cannot fail to be very great. It will correct our estimate of man, of the world, of religion and of God, and remodel all our institutions. It must in fact create a new civilization as much in advance of ours, as ours is in advance of that which obtained in the Roman Empire in the time of Jesus.

"Hitherto we have considered man as the antithesis of all good. We have loaded him with reproachful epithets and made it a sin in him even to be born. We have uniformly deemed it necessary to degrade him in order to exalt his creator. But this will end. The

slave will become a son. Man is hereafter to stand erect before God as a child before its father. Human nature, at which we have pointed our wit and vented our spleen, will be clothed with a high and commanding worth. It will be seen to be a lofty and deathless nature. It will be felt to be Divine, and Infinite will be found traced in living characters on all its faculties.

"We shall not treat one another then as we do now. Man will be sacred in the eyes of man. To wrong him will be more than crime, it will be sin. To labor to degrade him will seem like laboring to degrade the Divinity. Man will reverence man.

"Slavery will cease. Man will shudder at the bare idea of enslaving so noble a being as man. It will seem to him hardly less daring than to presume to task the motions of the Deity and to compel him to come and go at our bidding. When man learns the true value of man, the chains of the captive must be unloosed and the fetters of the slave fall off.

"Wars will fail. The sword will be beaten into the ploughshare and the spear into the pruning hook. Man will not dare to mar and mangle the shrine of the Divinity. The God looking out from human eyes will disarm the soldier and make him kneel to him he had risen up to slay. Tho war-horse will cease to bathe his fetlocks in human gore. He will snuff the breeze in the wild freedom of his native plains, or quietly submit to be harnessed to the plough. The hero's occupation will be gone, and heroism will be found only in saving and blessing human life.

"Education will destroy the empire of ignorance. The human mind, allied as it is to the Divine, is too valuable to lie waste or to be left to breed only briars and thorns. Those children, ragged and incrusted with filth, which throng our streets, and for whom we must one day build prisons, forge bolts and bars, or erect gibbets, are not only our children, our brother's children, but they are children of God, they have in themselves the elements of the Divinity and powers which when put forth will raise them above what the tallest archangel now is. And when this is seen and felt, will those children be left to fester in ignorance or to grow up in vice and crime? The whole energy of man's being cries out against such folly, such gross injustice.

"Civil freedom will become universal. It will be every where felt that one man has no right over another which that other has not over him. All will be seen to be brothers and equals in the sight of their common Father. All will love one another too much to desire to play the tyrant. Human nature will be reverenced too much not to be allowed to have free scope for the full and harmonious development of all its faculties. Governments will become sacred; and while on the one hand they are respected and obeyed, on the other it will be felt to be a religious right and a religious duty, to labor to make them as perfect as they can be.

"Religion will not stop with the command to obey the laws, but it

will bid us make just laws, such laws as befit a being divinely endowed like man. The Church will be on the side of progress, and Spiritualism and Materialism will combine to make man's earthly condition as near like the lost Eden of the Eastern poets, as is compatible with the growth and perfection of his nature.

"Industry will be holy. The cultivation of the earth will be the worship of God. Workingmen will be priests, and as priests they will be reverenced, and as priests they will reverence themselves and feel that they must maintain themselves undefiled. He that ministers at the altar must be pure, will be said of the mechanic, the agriculturist, the common laborer, as well as of him who is technically called a priest.

"The earth itself and the animals which inhabit it will be counted sacred. We shall study in them the manifestation of God's goodness, wisdom, and power, and be careful that we make of them none but a holy use.

"Man's body will be deemed holy. It will be called the temple of the Living God. As a temple it must not be desecrated. Men will beware of defiling it by sin, by any excessive or improper indulgence, as they would of defiling the temple or the altar consecrated to the service of God. Man will reverence himself too much, he will see too much of the Holy in his nature ever to pervert it from the right line of Truth and Duty."

We will close our extracts from this remarkable work with the concluding passage. Many parts which we had marked for extracting, we are obliged to omit. As respects the truth or falsehood of the views contained in this work, we hardly feel able as yet to pronounce a judgment. Carried away by the stream of the author's eloquence, we know not yet how to perform our office of critical discrimination. We will however say thus much, that the Eclectic Philosophy upon which these views are based, has long seemed to us the only one which can gain the conviction of the present age. Its method we believe the true and right one, however erroneous some of its present results may be. The leading ideas of this work of Mr. Brownson we feel compelled to admit. It appears to us that there is no middle ground between the optimism of this work, and the creed of despair of Augustine and Calvin. And when the question fairly comes before us in this shape, we cannot hesitate a moment. If Christianity is a gospel of glad tidings, it does not teach those black doctrines of total depravity, and an unending, predetermined Hell, which are more gloomy and horrible than that which may be known of God by the light of Nature. It teaches that evil, though suffered for a time, is surrounded by good and will be at last overcome, and swallowed up in it. It teaches that Love is stronger than

Hate, Good than Evil, and that Christ shall reign till all enemies shall be subdued under his feet, and death and hell cast together into the lake of fire. Christianity is in some sense or other a doctrine of Hope, of Reconciliation, of Optimism. It teaches that every thing is for the best, that our God is a Father, and that he only suffers evil for the sake of Good. If there is danger in this view, of fostering lax and careless sentiments with regard to evil and sin, we say there is a like danger in every system of grace ever preached. The Calvinistic doctrine of Election is equally dangerous. Make a system as stern as you will, you must have a door of hope open somewhere, and then false hopes will always intrude themselves. That, on the whole, is the safest system which gives the most lovely and noble views of God's character and providence, thus creating no hypocritical service, but genuine love.

It seems to us that our author underrates the practical influence of existing sects. When he says on the first page, that the Christian institution must be spoken of as what was, not as what is, as a shadow of a sovereign and an empire in ruins; when he says that Protestantism is dead, &c. &c.; he says what should be qualified. Philosophically, it may be true—but we are so apt to confound the form with the spirit, that he should have stated, perhaps, that the Church is still capable of producing Christians and saving souls.

We bid our friend farewell, thanking him for this work, and praying that we may share his strong faith in the prospects of man.

"Here I must close. I have uttered the words UNION and PROGRESS as the authentic creed of the New Church, as designating the whole duty of man. Would they had been spoken in a clearer, a louder and a sweeter voice, that a response might be heard from the universal heart of Humanity. But I have spoken as I could, and from a motive which I shall not blush to own either to myself or to him to whom all must render an account of all their thoughts, words and deeds. I once had no faith in Him, and I was to myself 'a child without a sire.' I was alone in the world, my heart found no companionship, and my affections withered and died. But I have found Him, and he is my Father, and mankind are my brothers, and I can love and reverence.

"Mankind are my brothers,—they are brothers to one another. I would see them no longer mutually estranged. I labor to bring them together, and to make them feel and own that they are all made of one blood. Let them feel and own this, and they will love one another; they will be kindly affectioned one to another, and 'the groans of this nether world will cease;' the spectacles of wrongs and outrages oppress our sight no more; tears be wiped from all

eyes, and Humanity pass from death to life, to life immortal, to the life of God, for God is love.

"And this result, for which the wise and the good every where yearn and labor, will be obtained. I do not misread the age. I have not looked upon the world only out from the window of my closet; I have mingled in its busy scenes; I have rejoiced and wept with it; I have hoped and feared, and believed and doubted with it, and I am but what it has made me. I cannot misread it. It craves union. The heart of man is crying out for the heart of man. One and the same spirit is abroad, uttering the same voice in all languages. From all parts of the world voice answers to voice, and man responds to man. There is a universal language already in use. Men are beginning to understand one another, and their mutual understanding will beget mutual sympathy, and mutual sympathy will bind them together and to God."

Art. 7.—DEATH OF MARQUETTE.

His solitary grave was made
  Beside thy waters, Michigan.
In the forest shade the bones were laid
  Of a world-wandering man.
Discoverer of a world, he sleeps
  By all the world unknown;
No mausoleum marks the spot
  Nor monumental stone.

He died alone — no pious hand
  Smoothed down the pillow for his head,
No watching followers reared the tent
  Or strewed the green leaves for his bed.
His followers left the holy man
  Beside a rustic altar kneeling,
The slanting sunbeam's setting rays
  Thro' the thick forest branches stealing.

An hour had passed, and they returned;
  They found him lying where he knelt,
But oh! how changed — the calm of death
  Upon his marble features dwelt.
Even while he prayed, his living soul
  Had to its native heavens fled,
While the last twilight's holiest beams
  Fell like a glory on his head.

E. P.

Lake Erie. S. B. Sandusky.
July 19th, 1835.

Art. 8.—RELIGIOUS EDUCATION OF CHILDREN.

We regard it not the least favorable sign of the state of our country, that so much attention has been paid of late to this important subject. We are beginning to understand that any education which does not awaken the spiritual nature of a child is of little value, and that a merely intellectual education may be positively injurious. We begin to perceive that the fear of the Lord is the beginning of all wisdom, and that without religion the most intellectual man is incomplete in his character. Hence the great interest felt in Sunday schools, hence the increasing anxiety among parents to fulfil their duties toward their child's soul as well as its body and intellect, hence public lectures to children on religion, hence the growing custom of introducing it into week day schools as a regular branch of instruction, hence, in fine, works upon this special subject like the one now lying before us.*

To teach children religion is understood to be difficult as well as important. The difficulties however, are not inherent, but extraneous. To communicate religion to the mind of a child is easy enough, when you once set about it in the right way. But here lies the difficulty. We have done so little of this work, that we hardly know any thing about the right way. We have not learnt that what we have to do is, to suffer them to approach Jesus and forbid them not. We have put ourselves between the Savior and the infant mind with our catechisms and dogmatics, our theological speculations and refinements. Our duty was very easy and simple, had we only known it. It was merely to bring the children to their Savior, to put them into his arms, and let them see his benign and heavenly face. In other words, instead of cramming their minds with our own conclusions and opinions, we were to excite them to act, freely and naturally, upon the Savior's words and the facts of his life, and induce them to draw their own conclusions.

The success of Mr. Alcott, as recorded in the book before us, would, we should think, satisfy the most sceptical, of the practicability and excellence of such a method. A more interesting series of conversations we have never seen. A more natural and beautiful exposition of some great religious principles has not fallen in our way. As an historical document, showing the adaptation of the young mind to religion, it is of inestimable value. It would not gratify, we grant, sectarians

* *Conversation with Children on the Gospels; conducted and edited by A. Bronson Alcott. Volume I. Boston: James Munroe & Co.* 1836.

of any name; for it is eclectic and liberal, and truths belonging to all parties are freely expressed, and remain uncontradicted. In this respect it appears like a running commentary on the work of Mr. Brownson, noticed in the previous article. His philosophic views are here experimentally verified. We see that all forms of faith and opinion have their truth, and that only by including all, can we arrive at perfect Christianity. It argues well for Eclecticism that these two works should issue at the same time, from the same press, in the same city. It is Theory and Practice walking hand in hand.

Those parents should be counted very fortunate who have an opportunity of placing their children in a school like Mr. Alcott's. When we consider how the natures of children are twisted and perverted and spoiled by mismanagement and ignorance on the part of teachers, and that no money can buy for a child that understanding sympathy which alone enables a teacher to unfold the moral nature, it should always be a matter of special gratitude to God on the part of parents when their children come under influences like those set before us in this volume. Parents, however, seldom understand their privileges, and we see by the preface to this volume, that even Mr. Alcott's school is very fluctuating. Many of the children remained with him, it appears, but a short time, and were then taken away. Why this should be, we cannot understand, except the parents thought they would grow too wise and spiritual; a thing we consider quite unlikely to happen in this world of temptation. We have indeed heard fears expressed lest the child's vanity should be excited by the deference shown to his opinions in this method. But the book shows that a rigid self-scrutiny is constantly in action, by which exhibitions of vanity or pride, and other faults, are detected and repressed. After carefully reading the whole book, we are forced to say, that we do not see how a child could go through such a discipline, and bring away habits of vanity or conceit.

We therefore cordially recommend this book to all who desire a knowledge of the method of addressing the young mind on religious truth. With the works of Gallaudet and Jacob Abbott, we shall keep it as a manual in this important department of science. To parents and Sunday school teachers especially, it is a valuable present, the study of which must enable them to abound more and more in that true work of the Lord — the blessed work of bringing the lambs into his fold of safety and peace.

To give some idea of the book, we add extracts from the various conversations.

The following is part of a conversation upon the first chapter of John—"In the beginning was the Word, &c."

Ontological Evidence.

Now those who have some dim idea of what these words mean may hold up their hands.

(*Several did.*)

Now, those who think they have a clear sense of their meaning:

(*Several hands fell.*)

Now, let each who can express it tell what idea these words convey to him.

Generation of Nature from Spirit.

JOSIAH. They seemed to me to mean there was nothing without God.

JOSEPH. Nothing ever would have been without God.

EDWARD B. God made every thing that was and would be.

AUGUSTINE. There could be no life without God, for all life comes from God. He is the fountain of life.

WILLIAM B. God is in every thing.

GEORGE K. God was the first thing, then he made things. If he had not been first, there would have been no other things.

CHARLES. God made every thing, is in every thing, and will continue in every thing to the end.

LUCIA. There must have been spirit before there was any thing else. There must have been spirit to make the world before there could be any world.

Idea of Divinity and Creation.

ALEXANDER. Every thing was God, first.

WILLIAM B. Every thing is God, now.

JOSIAH. I think all spirits are emblematic of God. Just as images of stone are copies of men's bodies, so the souls of men are copies of God. I mean all good souls.

FRANK. I think the body is the shadow of the spirit.

LEMUEL. If, as Josiah says, all good spirits are emblems of God, what must bad spirits be the emblems of?

MR. ALCOTT. We will not begin on that subject now, Lemuel. It will come bye and bye.

LUCIA. God must have thought within his mind before any thing could be made, and it was his thought that shaped things.

MR. ALCOTT. Was his thought the word then?

CHARLES. First there was God; then he thought, then he spoke the thought in a WORD; and so there was a World.

The following paragraph is an example of an appeal to conscience, and its answer.

Spiritual Experience.

Do you think these emblems could be applied to what passes within yourselves; can it be said of you that the baptism of repentance has been in your soul, and the dove has descended upon it?

(*They hesitated.*)

Can you say to yourself, I have repented of doing wrong; I have turned away from my sins; I have gone down into the deep waters of baptism and washed away my sins; I have felt a spirit of holiness, gentleness, sweetness, come upon me, and seem to call me child, and tell me to hear and obey?

EMMA. I have felt so, somewhat.

ELLEN. I never felt so sorry as I ought.

The following seems as clear an explanation of Eternity as can be given:

MR. ALCOTT. Eternity is the abolition of all Time. No dial plate can measure it.

EMMA. A dial plate marks off Time.

MR. ALCOTT. The flow of Eternity shall not cease, though centuries are marked off endlessly.

LEMUEL. Eternity has no hours, no spaces.
GEORGE K. I cannot imagine it.
MARTHA. I cannot imagine any thing without an end.
LEMUEL. There is nothing without an end.
CHARLES. My mind is too small to imagine any thing without an end.
MR. ALCOTT. No; your mind is so large that no finite thing can seem to you infinite. The reason you cannot imagine any thing without an end is, because your thought is larger than any thing, and more comprehensive. Every thing is finite, thought is infinite, and you feel this; no thing can measure this feeling.

A very useful part of these conversations is the exercise of imagination. By means of this the children are led to realize the scene or persons concerning which they read. For example, here are two of the pictures which they made in their mind of the massacre of the Innocents.

CHARLES. I imagined Herod, just as his anger was raging, and his passionate order was given to the soldiers to kill every child. And they went out and did as he commanded; and the mothers were so frantic, that they tried to kill the soldiers themselves. I imagined there were stone steps to the houses, and both mothers and children were pitched down the stone steps and killed. And all this while, Herod was looking out at the window, and seeing the slaughter; and at last he could bear it no longer, and stopped it. But when he found Jesus was not killed, he repented of this mercy.

WILLIAM B. I thought of a place ten times as large as this temple. And there was a large room and a beautiful throne, with golden steps, very high, and a great window, and a door open into the street; and soldiers were standing round, waiting; and Herod was waiting for the wise men, till at last he was in such a rage, that he did not know what he was saying, and he told the soldiers to go and kill all the children in the town. And they were afraid to disobey him, and went. And Herod clapped his hands as he saw the massacre go on, looking out of his great window. And he saw one mother, with a child crying, praying; and Herod thought it must be the mother of Jesus, and he sent for it, and had it brought in, and killed it himself. The soldiers were flying about, and the mothers were also flying about frantically, and throwing stones; and now and then a soldier fell dead. And when Herod afterwards found Jesus was not dead, he killed all the soldiers.

Here is a description of Joseph and Mary that might assist a painter in his representation of the Holy Family.

MR. ALCOTT. Have you ever imagined what kind of a person the father of Jesus was?
FRANCIS. I think he had a long beard, and was rather old.
CHARLES. I think he was a plain man, and went to church, and was very decided in his manner about things; not but that he was perfectly kind, but he would set his foot down, and say things should be so and so.
ANDREW. I think he looked like the bust of Plato. (*Pointing to the corner of the room.*)
MR. ALCOTT. How does Mary represent herself to you?
MARTHA. I think she was young, and her hair fell over her neck.
EMMA. I think she was very beautiful.
MR. ALCOTT. Do you mean inward or outward beauty.
EMMA. Both.
CHARLES. I think she was an angel before she was a woman. It seems to me, as if she must have been.
ANDREW. I think she looked like an angel, and a woman too.*

[* "I saw her upon nearer view
An angel, yet a woman too."—*Ed.*]

SAMUEL R. I thought she was very beautiful.

CHARLES. I thought she had a great deal of maternal feeling, and that made her beautiful; and that she looked like the Circassian women, very simple. and when not engaged in cleaning up her house, Jesus was sitting by, reading to her. Her eyes were dark blue.

FRANK. I think they were light blue.

CHARLES. And her hair was black.

EMMA. I thought it was brown.

MR. ALCOTT. I always have imagined her of light complexion, with delicate features, full blue eyes and light hair; and that the Son resembled the Mother.

CHARLES. I think of Jesus reading to her, and when he could not pronounce a word, his mother would take a needle and point out the letters, and show him how the word was spelt.

MR. ALCOTT. Well! I never thought of Jesus as learning to read, but as a quiet, meditative Child, who observed his own Nature, and Creation.

EMMA. When he was not engaged for his parents, I think his usual occupation was to go out into the woods to walk.

MARTHA. Sometimes I think he had a book in his walks.

CHARLES. I think he had a garden, and every day he went into it and gathered flowers for his mother.

MR. ALCOTT. Yes; I have seen a very beautiful picture of Jesus in his childhood, with flowers in his hands. He liked to be influenced by Nature; he was imaginative; he had a magnificent imagination; he was poetical; he seemed to have every thing in his mind: it was a perfect mind — good Sense, just Judgment, entire Faith. He grew up like a tree in the midst of Nature. The scenery around Nazareth was very impressive. Nazareth was not a city, but a town.

EMMA. I think if I could draw, I could show exactly how the house looked in which he lived, I seem to see it so clearly.

And here is the idea of "sojourners and pilgrims" happily familiarized:

MR. ALCOTT. Every one is a visiter on the Earth from the Lord. I hope you will all be pleasant visiters. Some visiters are very unpleasant; they do not like what is given them to eat and drink; they do not like the beds they lie on. Do you think a drunkard is a pleasant visiter? Is he doing what he is sent to do?

They all laughed.

EMMA. I am not a very pleasant visiter, but I have a very pleasant visit.

Repentance and Spiritual aid are forcibly taught by a child's image in the following extract:

Emblems of Repentance.

LEMUEL. A person doing wrong but once, is a foul spring; but the foul particles may settle down, and then it will be clear again.

MANY. And they need do wrong no more.

MR. ALCOTT. That would prevent more foul matter from getting in. But what is to be done with the particles that are there?

(*A long pause.*)

ANDREW. You can flow away from them and leave them.

LUCIA. I think there is pure water under the mud and sand, which springs up, and softens it, and carries off the muddy particles, and leaves them somewhere, and so flows clear, and the spring is clear too.

MR. ALCOTT. What makes the water spring up and flow away? Whence comes the current!

LEMUEL. It comes from God. God is always helping.

The temptation and its application are thus pithily set forth:

FREDERIC. I think the temptation was to show the devil that he could never get any advantage over Jesus. Jesus settled the matter with him.

MR. ALCOTT. Have you settled with the devil in this respect?
FREDERIC. No.

And finally, we will close with the following extract, which shows what manner of faith in Christ this system produces.

MR. ALCOTT. As many of you as think you have as high evidence, that these words of the written Gospels are a true record of what Jesus Christ did, as you have of any thing that is put into language, may rise.

(*All rose.*)

As many as think they have as high evidence that Jesus Christ lived, as that they live themselves, may rise.

(*All rose.*)

How do you know that this record of Jesus Christ's action is true?

CHARLES. Because the principles and truths of the Gospel are acted out every day; and when we do the same kind of things Jesus did, we have proofs within ourselves that it is as Jesus said. I feel perfectly sure that Jesus lived and did just as it says there.

SEVERAL. So do I.

SUSAN. I am sure of it, because Luke would not say so, if it was not true. There are a great many things that are said there, which we know are true, because we find them in ourselves.

MR. ALCOTT. You mean by experience?

SUSAN. Yes; and so we believe that all the rest of the things said there are true.

CHARLES. And we see there is nothing there, that does not happen every day, and so there is no reason why we should not believe.

MR. ALCOTT. Is Lazarus raised, and are demons cast out every day?

CHARLES. There is resurrection, as we know in other ways, every day, and men are possessed by appetites and passions; and their demons are cast out by faith, and love, and truth.

MR. ALCOTT. There are many men among us, Charles, who do not feel this evidence that you speak of. Yes; some ministers, I fear, go into the pulpit and preach, who do not.

CHARLES. Then they have not risen from their graves — the graves of their bodies.

MR. ALCOTT. Which set of senses do they set up to judge truth, their external or internal senses.

CHARLES. Their external senses.

MR. ALCOTT. Can we always trust our external senses.

CHARLES. No; never.

MR. ALCOTT. Not even when we are perfectly good, or, if we were perfectly good?

CHARLES. Yes; if we were perfectly good, and had never done wrong, nor inherited any disease, to spoil our temper, I suppose we could.

MR. ALCOTT. As many as are perfectly convinced, and cannot doubt, that there is a Spirit within you, may rise.

(*All rose up.*)

Yesterday I saw a man who said he knew of no evidence of spirit.

ELLEN How large a man?

MR. ALCOTT. A grown up man, and learned.

CHARLES. Why did you not talk to him and tell him?

MR. ALCOTT. Faith and knowledge of spirit is something which cannot come by the hearing of the ear; it comes by living, by a pure and holy life. If any man will have faith, he must first be pure, both in body and mind. *Ed.*

Art. 9.—LETTER FROM BUFFALO.—No. 2.

My dear Sir: I send you the names of several new subscribers to your Western Messenger. In collecting from the subscribers the money which I remit to you, I have taken pains to learn what is thought of the Messenger, and I am happy to say that it is highly approved. Its freedom and spirit are generally commended. I believe it is doing much good, and we must do what we can to extend its circulation. The Messenger is a Missionary. Let it be filled with local information concerning morals and religion in the West; with explanations of true Christianity, and applications of it to life, and especially to life as it is in these young communities around us; with that wisdom which dwells with prudence, and it will do much for the truth. Wherever it goes, it will introduce us as Christians, and procure for us, and more than all, for our views of Christianity, a favorable regard. A *book* will sometimes be *read* when a *man* would not be heard. We need something to produce union of effort among all Christians. I have always regretted the absence of such union, but I deplore it now more than I ever did before. I see around me a community which, I presume to say, needs Christianity more than any other community which ever existed. Throughout all the West men have enjoyed a state of unparalleled prosperity; their desires have been inflamed—multitudes are crowding in from all quarters to share the golden harvest; and there is need of Christianity in all its power to uphold moral principle and reduce a world of agitated discordant parts to order and harmony. Nothing but Christianity can save the souls of prosperous men from utter wordliness. In this crisis what are Christians about? Each sect is active; but instead of going forth to the great work with united purpose and strength, each looks with jealousy upon all the rest and builds up its walls of partition; and time and strength are wasted in pernicious contention about names and terms, and essential doctrines. Do you put the records of dreams in your paper? In the visions of the night or the day, and I have forgotten which, there arose before me a very high mountain. The heavens seemed to rest upon it, and the whole earth was its base. On the top of it, there was placed an inexhaustible store of treasure, and a proclamation was made to all the inhabitants of the country, that they should receive of the treasure, if they would ascend to the place where it was deposited. But the mountain was high, and its sides were precipitous, and a question arose among the

multitude which gathered about its foot, how the ascent could be made. Hundreds were ready to speak at once, and from the confusion I learned that some thought that the best way was up the eastern side — others preferred the western side; others still, the sunny side of the south, but the largest number were very vociferous, and confidently declared that there was but one way of ascent, and that was up the side of the frozen north. I observed a few who wisely used what means they had to settle the question, and with quiet determination began to climb the mountain. But the multitude were inflamed by the controversy; they were absorbed by it, so that they forgot the treasure and stayed at the foot of the mountain, endeavoring to make it appear to all that every way but theirs was full of dangerous precipices, craggy steeps and raging torrents, and dark deep gulfs utterly impassable, and if by their eloquent representations they gained many proselytes, I could see the evident tokens of satisfaction; they seemed to imagine that the great object was gained, though the treasure remained upon the mountain top, and they had not taken a step to reach it. Is there not truth in the vision? If there is, let us receive it. We cannot all agree in every point, but at least we may agree to differ in opinion and still *act* in unison. While I was in your city last winter, I had an interesting conversation upon this subject with a gentleman who is an Episcopalian. I admired his spirit — said he, I can act with you. We agree on the great points — the need of the Savior, &c. He illustrated our argument and disagreement in this mode: — "The Ohio is now frozen; two men wishing to cross it, speak of the thickness of the ice — one thinks it a foot thick, the other thinks it six inches thick; now their difference is of no practical importance, they agree that it is thick enough to bear their weight; each believes this, and they may walk along together."

How does your project succeed to establish a ministry at large in Louisville? I hope it will be successful. It would tend to promote Christian union. Have you many subscribers to the Messenger among the Christians and Reformers. They are with us very nearly in doctrine, and if they knew us, they would act with us. I met individuals of both those sects, and when they found that I was not an infidel — for they had been told that all Unitarians were such — they treated me very cordially. After preaching on board a steamboat on the Mississippi, a young gentleman, a medical student, who was a Reformer, came to me and expressed his entire approbation of my opinions, but was exceedingly amazed to learn that I was a Unitarian. He lived in Tennessee, and gave me a very urgent

invitation to go home with him. Had circumstances permitted, I would have gladly accepted the invitation. He had an uncle, who was a distinguished preacher of the Reformers. I found that the Reform preachers were very tenacious of their mode of baptism. Two of them whom I met, insisted that plunging was the only true form of baptism, and that without it, no one could enter the Christian fold. But the laity were more liberal. Those whom I met, seemed to waive questions about form, and unite on the great points of Christian doctrine. I admire the zeal and self-sacrifice which characterize the Reformers and Christians. They are doing very much for the Western country, and if we make ourselves known to them, they will permit us to help them, and though we and they may differ in our modes of expression and action, as do the Methodists and Presbyterians, still we may regard each other as fellow-laborers, and strengthen each other's hearts and hands. With earnest wishes and prayer for your success, and for the promotion of truth and love, I am your friend and brother,

G. W. H.

Art. 10. — PETER PARLEY.

We have not the intense faith in Peter Parley's system of book-writing that many have. Undoubtedly his books, and others written on the same model, have merits and advantages. Truly acknowledging this, we shall point out some of their defects.

It is intended by their writers to unite in them the interest of fiction with useful knowledge. It is intended by means of the amusing style and form, to allure the young unconsciously on to an acquaintance with valuable facts. Thus, to children they are books of mere amusement — sought, read, enjoyed, as books of amusement. They do not task the mind, they amuse it — do not stimulate it to effort and exact it, but lull it into a pleasurable repose.

So far as their influence in developing and strengthening the mental powers is concerned — (and this is the most important influence of books) — it is the same with that of novels and romances on those of riper years. So far as this influence is concerned, they are children's novels; and it matters little whether they are or are not founded on fact. The child reads them with the same purpose, and the same mental state is produced by the reading, as when "Ivanhoe" or the "Spy" are

read by a grown man. Many a child of twelve years old, who has never read a novel, so called, is thus a confirmed novel reader in all its mental habits.

There is such a thing as making books for children too interesting. For the open-eyed curiosity of a child, the dullest detail of facts has a spell. It does not need to be wheedled into knowledge; the knowledge, if clearly conveyed, has in general, sufficient interest of itself. Gild it over—add to it factitious attractions, and in time the child will seek no information which is not clothed in more than its native charms. Pamper the child's mind with delicacies and luxuries, and like the body it will ever after require luxuries and delicacies. This seducing a child into knowledge by means of a pleasant story, is like giving a reward to it for telling the truth;—in time, the child will tell the truth not from the love of it, but for the reward; and in the same degree its moral character is destroyed.

There is such a thing too as making the way to knowledge too easy. The great object which a parent has in view in educating the child, is not merely to put facts into the mind, but that by means of efforts required in gaining the facts, the mind itself may grow and be invigorated. But if no mental effort is required in gaining knowledge, the mind remains green, immature, weak, like the body that grows up in luxurious ease.

There is a singular inconsistency seen in the judgments pronounced on books for children. Books are equally popular with the same persons because of characteristics utterly opposite and subversive of each other. Nominally, the great object in modern intellectual education is to make the child *think*. This is what constitutes the value of Colburn's Arithmetics and Algebra, (books, by the way, worth a thousand times all the improvements made on them since,) and a few other works of the same description, which make real attention and thought—thought, producing something of itself, and not a mere reflection of the thoughts of the book—requisite for every step taken in knowledge. Yet, while the principle is recognized that the main object of education is to unfold and strengthen the mind itself, and that this can be done only by making the mind exert itself, most school books even on different sciences are made so easy, so slowly proceeding from step to step, so simple, and in most cases so superficial too, and so free from every thing difficult to be mastered, that the scholar has no opportunities for mental effort. All the thinking is done for him. This is the case with studies best suited to task and call forth the powers of the mind. While books of travels, biogra-

phy, history for children, are nothing but *novelties*, read because they are such, and exciting a corresponding influence. The children of this generation are fed on pap. Their food is all luxurious and debilitating. Royal roads to knowledge are sought, and such roads, to knowledge, not wisdom, are found. And because young lads of sixteen have more scientific truths packed away in their minds than Plato, many think them superior in mind to Plato. The old and contemned modes of education trained up such men as Newton, Locke, Butler and Milton. Will modern books and systems train up the mind in nobler proportions?

This "knowledge made easy" system pervades every kind of writing. It is seen in books for men as well as children. Literature has taken the form of Family Libraries, Reviews and Cyclopœdias. Philosophical and Theological writings are suited to the taste of the age for the exciting, the short, and the superficial—for what may introduce thought and emotion into the mind, but not excite the mind itself to thinking.

"But has not there been a great improvement in the books for children's reading? Are not the writings of John Smith and Peter Parley and other industrious men, better than Mother Goose's melodies and Sinbad the Sailor, Cinderilla and the awful tale of Bluebeard?" We think they are *not* better. Children read Mother Goose and Sinbad the Sailor as a mere amusement. They knew it was not the serious part of education. But they read Peter Parley, and study books written on the same principle, as the gravest business of education. We think it better that books written to amuse, should be read as books of amusement, and that education should not be an amusement. The child, after reading Robinson Crusoe or the Forty Thieves as a relaxation, felt bound and prepared for real mental labor. But it feels that Peter Parley is too serious for mere amusement, while it is too flimsy for the purpose of calling out the child's intellect.

"But these books create a taste for reading." They do. But for what kind of reading? For reading books of the like kind. They destroy the taste for severer reading. It is as with novels. They never lead to better reading. We have known those who began with history and philosophy, end with novels and romances. But we never knew one begin with novels, and by reading them have a taste formed for better reading. Men do not acquire a taste for hard labor by living in childhood and youth in luxurious ease and light pleasures; nor do such books as Peter Parley create the taste for hard and laborious studies. They can only form a taste for reading such

works as by their picturesque writing cause a succession of images to float before the mind and to occupy it, without requiring any corresponding effort.

We would not be insensible to the real merits of Peter Parley's writings — to the flowing narrative — the simple style — the descriptions vivid almost like painting; and last, not least, to the utility of the engravings found in them. But we dread to see all books for children written in this style. We do not wish to see school-books written on the plan of saving thought and labor to the student. If Peter Parley is only to take the place of Tom Thumb and Jack the Giant Killer, and other ancient works of this description, undoubtedly the exchange is a good one; but if he goes on making all class books for schools on the same model, we shall be sorry that he has written at all. Children gain a loss, when their teachers or their books do their thinking for them.

Natchez, Dec. 1836.

ART. 11.—THE PRINCIPLES OF EDUCATION, AS APPLIED IN THE MOBILE INSTITUTE. *By Norman Pinney: 56 pp.*

This an excellent pamphlet. Its object is to set forth the principles on which the Mobile Institute is organized, its intended management, and the course of study to be pursued by the pupils. It is not a treatise on the benefits of education, but a practical treatise on the method of educating — two very different things, as any one may know who will take the trouble to read the many works published on education. It is sensible, wise, judicious. While it sets forth a systematic plan of education, and that, one which must approve itself we think to every judicious man, it has the additional and the great merit of being free from the declamation and exaggeration which we so often find in works on this subject. One of the principal features of the Institute is, to receive pupils at an early age and retain them many years, until indeed they have gone through a course of studies which shall be a sufficient preparation for the study of any of the professions, or for entering on the active business of life. This course includes all the branches taught in our best colleges. Mr. Pinney is the Principal of the Institution, and he has five other gentlemen associated with him in the business of instruction. We understand that the "Institute" has commenced under very flattering auspices;

and from the knowledge we have of several of the gentlemen engaged in it, and from the very liberal plan on which it is founded, we believe it is to be one of the most useful institutions west of the mountains.

Art. 12.—GEOLOGY OF THE MISSISSIPPI.

BY W. B. POWELL, M. D.

Grand Gulf, *Miss.*, Jan. 8th, 1837.

Mann Butler, Esq.

Dear Sir:—Your favor of the 5th came to hand at the moment I was mailing a communication for the "Annals of Phrenology," hence I had immediate leisure to bestow some attention to the highly interesting interrogatories and suggestions which it contains.

To be as clear as I desire to be upon the numerous points you have touched, I must prepare the way by commencing at a period, in the physical history of this country, far anterior to the present. I do not, however, intend to go so far back as to include the time when the highest points in the middle states had a heavy sea rolling on them; nor will I offer any speculations as to the cause of the retrocession of that sea. But I will commence at the time when the present sea had bounds fixed to its raging billows.

This boundary is now marked either by a stone wall or a diluvial embankment consisting of sand, pebbles, and marine fossils.* From this boundary it has retreated a great distance within the human history of its operations. And it is a well known fact, in the memory of men now living on the sea board, that the tides do not rise, by some feet, as high as they did fifty years since. Is the bed of the ocean becoming deeper by the removal of sand and pebbles to the margin?

The Gulf of Mexico has, in all probability, extended to Alexandria on Red river, possibly further, including all that sec-

* The sand bluff at Natchez, and the stone bluffs at Grand Gulf and Vicksburg, at present point out so much of the original boundary of the gulf or its bay. The lands on the west side of the river overflow to the extent of 60 or 100 miles. The Mississippi never removed those strata of compact sand stone which extended from the above points and covered this immense plane. I have yet to learn that any stream of water ever changed its channel after breaking through a bed of stone. The river may have ran in various places in this plane since the retrocession of the sea.

tion of country lying south of a line drawn from the northern margins of Lake Ponchartrain and Lake Sabine, and in some places still further north. The sub-stratum of most or all of this region, I have no doubt, consists of alternating strata of diluvial and alluvial deposits. Such was discovered to be the fact by digging a well near Lake Ponchartrain, to the depth of two hundred feet. Far removed from the margin of the present gulf, but within the basin of the former, the last diluvial deposite will be found very near the level of the present sea, say fifty feet below the present surface. This fifty feet of earth is alluvial, and has been deposited by the fresh water streams. Then it follows that the alluvial beds of these streams have been much lower, (yes, fifty feet) than they now are, and still their margins were only subject, as they now are, to annual inundation. No portion of the alluvial lands on the Mississippi would now be exempt from inundation if the capacity of the river to disembosom its waters had not been increased by many and important cut-offs, which shortened its stream and increased the velocity of its waters. If the river be permitted to progress in this work, the time is not far distant when all the lands, now subject to inundation, will be in cultivation. If, on the other hand, this work be prevented by human art, the time is equally near when all the alluvial lands now in cultivation, on the river, will be subject to annual inundation. I will now show you that these conclusions are not hypothetically drawn.

When travelling in the steamboats near the banks of the river, you frequently see trunks of trees sticking horizontally in the bank, ten or more feet below the surface; you see, also, marks or lines, indicating the annual deposites of earth, and finally, you see stumps of trees standing perpendicularly in the bank many feet.* The unscientific observer concludes from these facts, that the river does not so deeply overflow its banks as it once did, and that those lands which are now covered with an industrious population, were in this manner reclaimed from the dominion of the water. But when he is informed by some old pilot of the river, that the inundations are as extensive as he ever knew them to be, he is astonished, because he has the evidence before him that the bank has been elevated ten feet in the last thirty or forty years.† He can find no solution

* On the Arkansas river, and other places in the alluvial valley of the Mississippi, cypress trees have been found rooted forty feet below the present surface. To find them twenty feet deep is a common occurrence.

† Perhaps more time was consumed in depositing ten feet of soil than I have allowed — but this does not affect the law which I am developing.

for the difficulty. It does not occur to him that the bed of the river rises in proportion to its banks. This being the fact, the difficulty is solved.

Since the river Po has been prevented from overflowing its banks by a levy, its bed has risen to the level of the surrounding country; and now, in high water, there is a column of water twenty feet deep pressing against the levy and threatening destruction to the inhabitants. (Can the Mississippi be thus confined by human labor?) This is the law of all alluvial rivers, and awful are to be its consequences to the citizens of Louisiana. The present generation, feeling secure, and guided by their interest, will endeavor to confine the river in its present channel, but if they acted for the future, they would direct it to the Gulf by the shortest route. Piles have already been driven at the mouth of Plaquemine. Unless human art be very industrious in preventing cut-offs and breaks in this river, Vicksburg, Grand Gulf, New Orleans, and in the course of time many other places, will be left as monuments to point out to strangers the former margin of the river. After reflecting upon the laws of human acquisitiveness and alluvial action, I feel safe in predicting that before the completion of the next five hundred years, the population on the alluvial grounds of Louisiana will be entombed in a sea of Mississippi water. But if the river were permitted to take its wonted course, such a result would not happen.

An application of the laws of alluvial action as above exposed, will explain the reason why stumps exist forty feet below the surface at Attakapas and other places similarly situated. These stumps point out very nearly the time when the Gulf of Mexico sent its last tide upon the plane,—also the time when alluvial action commenced exclusively the work of elevating the country,—also the time when the bed or channel of the Mississippi was forty feet lower than it is at present;—and, also, the time when the alluvial country commenced sending forth the grateful smiles of a luxuriant vegetation, to welcome the genial rays of the morning sun. The secret which I have thus exposed, relative to alluvial action, is not generally understood; hence, when stumps and logs and mammoth's bones are discovered so far below the surface of the earth, the inference is, that the ancient site of some river has been discovered; or else, they are regarded as an indubitable evidence of a visit by Noah's flood.*

* We may always determine whether a deposite has been effected by a single flood or by annual inundations. In the former, every thing that is discovered to have been buried will be found upon the same plane, or the original surface; in the

Your desire to know whether I have any reasons to induce the belief that the "Mississippi ever ran through the present lakes Maurepas, Ponchartrain, &c." When we recur to the fact, that the channel of this river was, at one time, forty or fifty feet lower than it is now, it must be admitted as being very difficult to determine where it has or has not run. But, notwithstanding my ignorance of the topography of the country extending from the Iberville to those lakes, yet I have such evidence as induces me to believe it never did. First, both of these lakes are too broad to have been produced by the river. Lakes which have been produced by cut-offs in the river, possess no internal cause to widen them. Second, if the river had ever run through these lakes, there would have been produced but one lake instead of two, and a bay as large as the largest of them. The old channel of the river would have been closed at the upper extremity* by *debris* from the river, and at the lower by that from the Gulf. And third, there is nothing to be seen about the margins of these lakes, independently of immense beds of marine shells, that resembles the appearances to be seen about those lakes which we know were formed by the river. I regard these lakes as having been produced in a similar manner with those situated along the Gulf coast. The southern part of Louisiana, when emerging from the waters of the Gulf, presented small points of land, as diminutive islands; these were extended by subsequent deposites till they became united,—and thus produced many lakes, a number of which still exist, but they will finally disappear. Lakes Maurepas and Ponchartrain would have been, by this time, nearly out of existence, if the Mississippi had not been prevented, by a levy or levee, from flowing into them every spring.†

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latter, such discoveries will be made every foot we descend. Many geologists and naturalists who have examined the Big-bone-Lick of Kentucky, did not discover all the facts, or else did not draw proper inferences from them; and hence published to the world that the mammoth was destroyed by the flood—that he was an antidiluvian animal. I have had the destructive happiness to make some of them blush for their errors.

As the fact may be interesting to you, I will here remark, that near and at the Big Lick, Botetaeut Co., Va., I discovered the remains of an antidiluvial and a recent alluvial mammoth. The former lay upon a lime stone rock, under forty-four feet of compact yellow clay, such as is common to high lands; the latter four feet under the surface in the alluvian of the marsh.

* The upper extremity of those sections of the Mississippi, Red river, Arkansas, &c., which have been *cut-off* within the last 100 years, continues open—the lower extremity only is closed. There are lakes, however, which must have been made by cut-offs in these streams, that are at this time entirely isolated.

† On the shore of Lake Ponchartrain, Maurepas, &c. we see fine white sand. We do not see this on the margin of the Mississippi, or on the lakes which we know it to have formed. I attribute this in a great measure to the presence of salt in the

With regard to the geology of this state, upon which you desire my opinions, I cannot say much from personal observation, but it is possible that I may be able to drop you some important hints, by way of inference from the little I have seen of it—from the observations given to me by travellers, and from what I have seen in the adjoining and other states.

The southern extremity of the state I suppose to be like that of Alabama, a diluvian (perhaps I should say a post diluvian) from the present sea, consisting mostly of sand. In this region there ought to be a range of primitive rocks—a continuation of that which crosses the Chattahoochee river above Columbus. It may be hidden by diluvian, and it may not. That portion of this state which was washed by the ancient Gulf of Mexico, as at Natchez, Grand Gulf, Vicksburg, &c., we find a well marked diluvial formation, superimposing another to be noticed presently. In this I think there exist clays of a good quality for pottery, and sands for the manufacture of glass. On the margins of the streams the richest alluvial deposites or formations obtain.

From a want of further observation I am not able to say, whether the rock strata which underlies the diluvial region, and imparts the peculiarity which obtains in the soil of the uplands, as at Clinton, Jackson, &c., belong to the secondary or transition. They may even be of the tertiary, for this formation is well marked at Claiborne, Ala., which is the same geological range.

The Cumberland and Alleghany mountains pass through the northern extremities of this State and Alabama, and into Arkansas. Spurs or branches of these mountains extend as far south as Tuscaloosa, Ala., and the head waters of the Yazoo in this state. Thermal waters, iron, and coal, the two former in abundance and of the best quality, have been discovered in the former state, and the last in beds three feet thick. I have been told that coal exists about the sources of the Yazoo, and even lower down. I can assign no reason why all the minerals discovered in Alabama and Arkansas, may not exist, abundantly, in this state.

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former lakes. Salt or alum thrown into the Mississippi water will cause a deposite of sedimentary matter. It is true, and the fact should not be overlooked in this place, that on those points of the Mississippi where much current exists, sand is drifted; and where there is no current, fine sedimentary matter is deposited. In the former condition of the water, the latter species of matter is held suspended. Now it is possible that the absence of action in the interior of the lakes suffers sedimentary matter to deposite, while by the motion of the margins sand is drifted up. I have seen fresh water lakes on the top of the Alleghanies, where these phenomena seemed to be as thoroughly exhibited as in the salt lakes.

I believe that a geological examination (not a survey) of this state, would develop many objects worthy of the enterprise of capitalists. And it might be made for the trifling consideration of five or six thousand dollars.

I have now given you such information as your letter called for to the extent of my ability, which I regret is not greater. When I tell you that this letter was commenced after tea, and finished before 11 o'clock, you will be able to excuse its many imperfections. Yours,

With sentiments of high regard,

W. Byrd Powell.

Art. 13.—THEODORE.

Chap. VIII.

Translated from the German of De Wette.

Reason and Faith.

While our friend was wholly occupied with John's letter, he was pleased at receiving a visit from the preacher Walter, to whom he could communicate his thoughts. He read to him the letter, and when he had finished the part which relates to Rationalism and Supernaturalism, he stopped and waited to see what his friend would say.

Walter remarked with much surprise. "It seems to me that each of you has reached, by a different path, the same point, from which the opposition between Rationalism and Supernaturalism disappears. You have come to it by reflection, and he through experience and feeling."

"And are we not both right? That opposition belongs to the schools, and that, too, only in a state of philosophy when the immediate hidden life of the reason is not understood, and in which too much stress is laid upon the understanding and its dogmas. But in active life, and for the man who knows the limitations of the understanding, it becomes an idle thing to set reason and revelation in variance. The highest truth has its home there where the reason acts though unconsciously, where inspiration, intuition, devotion, take possession of the soul, and all mere argument and reflection ceases.

"I can easily understand," replied the other, "that John, who preaches to simple country people, and whose business is

rather to rouse their feeling than excite their intellect, may be able to practice upon this idea. But with us it is different. Many of our city hearers have heard of this distinction, and expect us to take notice of it in our public discourses."

"Wherever such a state of things exists, it must have been first produced by those preachers who were themselves perplexed by this opposition of reason and faith, and did not understand the true object of public worship, and the true wants of the soul. But what compels *you* to enter into this controversy? When you have occasion to speak of the general truths of Christianity, such as the dignity of Christ's person, of revelation, of redemption, you can do it without submitting yourself to the blind belief of tradition, and not relinquishing your freedom of mind, yet so as to bring your hearers minds into the state which becomes pious and faithful Christians. You must aim at the sentiments and feelings of your hearers."

Walter shook his head doubtfully, and seemed not as yet fully convinced. Theodore continued:

"Even that man who most prides himself upon the independence of his mind, and upon using his own reason freely, cannot think himself the wisest of his race, nor deny his dependence upon others in the discovery of truth. He will set up some one above himself, in whom he will chiefly confide; he will be a disciple and recognize a master. He will moreover perceive that he has been *educated*, either by wise and tender parents, and those who have stood in the place of parents; or, even though wholly neglected in this respect, he must still thankfully acknowledge various important influences which have helped to form him. Enough, he cannot deny that what he is he has not become solely through himself."

"I do not see the object of this."

"You will see it immediately; I am already at my aim. Each one is educated by the community in which he lives, by the people to whom he belongs. The humility which acknowledges this, is the necessary condition of our future progress, because it secures to us our susceptibility of further influence. The self-conceited man, vain of his own intellect, hardens himself against this humility, and thus closes against himself the way of improvement. This feeling of humility every Christian ought to cherish in himself toward the Church, and its founder, Christ. For all our culture, the spirit which lives in our science, our morality and civilization, goes back at last to him as its source. He is the Master of us all. This reverential humility, which is altogether a different thing from any renunciation of our own reason or power of thought, is the foundation

of faith in the divinity of Christ, of revelation and redemption. Without it, all our arrangements for public worship would be unmeaning, for he who feels himself sufficient in himself, will not go to church to seek edification. If the Preacher therefore understands his own interest and that of his church, he will make it his aim to produce in his hearers this state of humble dependence, rather than to inflate their self-complacency and self-conceit. He will therefore not preach his own wisdom nor that of the world, but the all-surpassing wisdom of Him in whom dwelt all the fullness of the Godhead bodily. This is the supernaturalism which true rationalism itself would recommend, because it is truly rational, and founded on the nature and wants of man. In this spirit our John preaches, and our city preachers also cannot do otherwise. Perhaps the latter must use more skill and art in producing this feeling of dependence, because our modern false culture has repressed it; he must also give more occupation to the understanding, yet not disjoin it from feeling, but bring them into harmony with each other."

After a pause, Theodore continued.

"This sense of Dependence, this acknowledgment of something higher than ourselves, is the fountain of all living, pious feeling; of all that inspiration and adoration by which we are lifted above the sphere of our own littleness. Every sermon ought to plant at least a spark of this feeling in the minds of the hearers, and though at the beginning it may aim to address and instruct the intellect alone, yet at last it should always attain to a holy elevation of devotional feeling."

"I plainly see, then, that I have hitherto been going on a wrong path, but I do not yet see clearly the trace of the other which you point out to me. But go on with the letter."

Theodore then went on to read what John had said concerning miracles, and this seemed to clear up very essentially the difficulties in the mind of Walter. Theodore stopped reading, and said—

"You see that this is exactly the same thing which I just now said respecting the connexion of Rationalism and Supernaturalism. If one will only lay aside his minute criticisms, and give himself up to the feeling of admiration and reverence, then will he whose spiritual excellencies we revere, appear to our minds glorified in every relation, in every action of his life. The glory and light which surrounds *him*, will gleam in every act which he performs. The particular act in which the spiritual dignity is embodied, concerns not in any way the feeling,

which may even be nourished where our intellect cannot get any clear or satisfactory understanding of the matter."

"But this would not be the case if I have in my mind a distinct doubt of the reality of the matter of fact."

"True—if you give your doubt a disproportionate importance. Such a doubt never touches the essential part of the story, which is a faith in the loftiness of Christ's character. Holding this faith firmly, the Apostles and early Christians might have committed some errors of the understanding, and regarded something as miraculous which was not so. But their feeling, the feeling of wonder and admiration, by which they were led away, always remains true and real."

"And your historical doubts of the truth of such histories, ought they not to disturb your pious contemplation of these miracles?"

"I believe not; for they do not concern the essence of the story."

"I will grant you every thing else, but I will not grant you this."

Theodore was himself not quite certain in his opinions about this point, and therefore turned the conversation from it, encouraging his friend to act in future more upon the feeling and sentiments than he had been accustomed, in his public discourses. Walter promising to do this, took leave, and left our friend to his reflections.

"Oh! how mistaken are they," cried Theodore, "those theologians, who apply their acuteness of mind to explain away the miracles, and labor to make plain by their criticisms the bible history, and forget while doing so the high importance which this history has for the pious feelings. How much mistaken are they! They act like the cold philologist, who, untouched by the beauties of a poem, tires himself with counting its feet and syllables, and with a grammatical examination of single words and phrases. But these last only pretend to a knowledge of the letter and language, and lay no claim to the character of connoiseurs and judges of art. The others however, call themselves theologians, and instructers of youth in the highest and holiest of offices. Blind leaders of the blind! They know not the place whither they pretend to guide; the Holy Temple is closed to them, whose gates they profess to open, and to their unhallowed vision are only visible the halls and cells in which the Priests disrobe, and where the victims are kept for sacrifice. And in such hands did I fall!"——He stopped, lost in thought.

[We omit the next chapter, and pass to the tenth. Previously to the time at which we commence, Theodore was called hastily to the house of his sister Frederica, whose husband, Landeck, had been brought home shot, mortally as it seemed, in a duel. After a time he got somewhat better, and in conversation with Theodore, ascribes his wound to the just judgment of God upon him for his criminal course in certain particulars, as a statesman. This gives occasion for certain reflections upon special providences and punishments which seem to us valuable, and which we extract.]

The Judgments of God; Punishments, &c.

During the sickness of her husband, Frederica behaved herself with quiet self-possession and affectionate fidelity. She seldom left his couch, and took almost the whole care of him. He was sensible of her love, and as he had been hitherto often cold and indifferent toward her, it appeared now that all his old tenderness for her had returned. The few words he was permitted to say after the first few days, betokened his gratitude for her affectionate care, and his sorrow for having made her unhappy. "I have," said he, "not loved you as you deserved. I have deceived and pained you, and now I make you an early widow!" Frederica sought to quiet him, and remove the thought of death, but he assured her that he had in his mind a feeling that he was soon to be taken away.

Yet his condition seemed to improve, and he appeared to be recovering; the physician also allowed him more liberty of conversation. When Theodore was alone with him one day, he began to relate to him how he was brought to this condition.

"You know," said he, "what share I had in the Treaty with ——; you have often severely reproached me with its injustice, and I now expiate my crime with my death." Theodore sought to console him by saying that whatever his guilt might be, it did not deserve so great a punishment as this. "Ah! dear brother," replied Landeck, "all delusion has passed away, and I feel wholly the guilt of my conduct. Death is too slight a punishment for it."

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Whatever trouble Theodore took to console his unhappy friend, he could not even drive from his own mind the feeling which pained him. It is true, said he to himself, that Landeck might have met with this misfortune without the guilt of this or any other action—for many have innocently fallen in duels. And, notwithstanding his crime, he might have declined fighting, have ascended higher in rank and honor, and closed his

life quietly at last. For if all diplomatic sins were thus punished, how many of our statesmen would escape? Landeck's fault does indeed stand in a natural, but not necessary, connexion with his misfortune; yet his conscience recognizes in it a punishment, and therefore it is one. For what is punishment but suffering connected with a feeling of guilt. The licentious man finds his punishment in the disease, brought on by his excess; his innocent children, however, to whom he has communicated it, can regard it only as a misfortune. Yet the outward suffering is to both exactly the same, and the only difference lies in the feeling of their minds.

In connection with this subject, Theodore recalled the division made by the ancient Theologians of Divine punishments into natural and arbitrary, which formerly he had rejected as unsound. Considered in relation to God, said he, punishments are never arbitrary, for God knows no such thing. But those punishments appear so to us, which we through our feeling of guilt recognize as judgments, without knowing the law by which they come. We perceive God's justice in them, but cannot tell why it shows itself in this way, and no other. Therefore, in these old doctrines there lies a deeper truth than is dreamt of in our modern schools of wisdom! Life, and its experiences, often reveal to us the meaning which the ancients enclosed sometimes in a rough hard shell. The misfortune of my friend has the appearance of a natural punishment; but had any other misfortune befallen him — had he fallen from his horse, for instance, his conscience would have been aroused in that case as in this, and feeling himself guilty, he would also have felt himself punished.

But why, asked Theodore, does good fortune commonly put our conscience to sleep, but misfortune awake it? Evil and sin, suffering and guilt, are connected together in a mysterious manner. The scripture says that death entered the world by sin, and therefore in the view of death, or the presence of suffering, we become conscious of our sins.

Our friend's feeling was here correct, but he did not express himself clearly. The conscience stands in a close connexion with peace of mind and self-satisfaction; he who has a good conscience, lives in peace with himself and with the world. Outward good fortune gives us at least satisfaction with our outward condition, and flatters our desires. This outer, sensual satisfaction, may for a long time take the place of the true interior peace of mind, and our moral consciousness may slumber. But when this dream vanishes, when misfortune shakes us rudely from our slumber, then the conscience is

awakened, and we feel the inward emptiness and unrest. But let Death come plainly in view, before which all sensual pleasures disappear; let us feel the outward, earthly supports of our life shaken; then our spiritual consciousness takes full possession of us, and we prize ourselves only according to our spiritual, inward value. If we tremble in the feeling of our spiritual emptiness, before suffering and death, then is suffering punishment, and death the wages of sin. But if we are raised by a feeeling of spiritual strength, then are suffering and death only a debt which we owe to nature. Many will feel themselves better satisfied by Theodore's view, than by this clearer exposition of ours; yet are both one and the same. Thus do many contend about religious opinions, which differ fundamentally only in different degrees of clearness.

Yet we return to our friend and the subject of his cares. Landeck lay many weeks sick, and at length a violent bleeding put an end to his life. He died in the arms of his affectionate wife, who by his death was plunged into the deepest sorrow, and only supported herself upon her faithful brother. Theodore took his mourning sister home, and sought to dry her tears, while he mourned with her. He truly sorrowed for his friend, whom he had loved even in his errors. The brother and sister now dwelt together; and if their life was not a gay one, it was sweetened by the most intimate confidence and tender interest. If they had, as children under the eyes of a loved mother, passed more joyous days in happy unconsciousness, yet they now enjoyed the bliss of a clear and conscious harmony of souls, in which the darkest days were not without their consolation, and even lamentation and grief changed into enjoyment.

Surely human life knows of nothing fairer than the bond which unites brother and sister, when both are well nurtured, noble-minded, and loving each other from the heart. Nature and custom have united them by an arbitrary tie; but in riper years free choice takes the place of nature and custom, and the bond is, as it were, formed anew. Troubled by no passion, the pure flame burns in stillness in its quiet crypt with perennial light; and often when all other flames are consumed, it warms and brightens the latest hours of life's weary day.

[Passing over much of less importance, we extract from the thirteenth chapter the following view of the divinity of Christ. It is very much the view which we ourselves would take. The error of the modern doctrine of the Deity of Christ is, that it makes out of a

matter of feeling a matter of logic. To the pious heart and feeling soul, Christ is the brightness of God's glory, and the express image of his person; his incarnate word, God manifest in the flesh, the being in whom dwelt all the fullness of God's moral attributes. Rich, beautiful, and full of meaning, are those texts which thus speak of him, if you consider them as coming warm from the heart, too full to use any exact and logically chosen terms. The Apostles and early Christians laid no great stress on logic. Truth to them was more a matter of intuition than of deduction; it was seen and felt, not argued. But the Western Church was always of a logical turn; hence they prefer Paul the reasoner, to John the *Seer;* hence they seek to circumscribe the language of feeling in precise definitions. From this source sprang many errors. That *pride of understanding*, of which the Unitarians have been so often accused, is in fact and always has been the great fault of their opponents. Instead of being contented with the general terms of scripture, they have wished to have a *scheme of redemption*, a *plan of salvation*, in which the most holy and mysterious and awful truths, which are matters of worship and of life, are twisted into a system, and pinned down by propositions, and forged, welded and rivetted into the links of a creed on those metaphysical anvils whose fires gave the only light amid the darkness of the middle ages. As an example of this, how common is it for Unitarians to be told in argument "If Jesus is not God, I do not understand how he could make an infinite atonement." And though the man who says this has just before been rebuking you for your "carnal pride of knowledge," he is amazed at your telling him that it is not his business to understand the *how*, but to believe the fact which God reveals. The views taken in the following passage coincides with these remarks.—*Tr.*]

Deity of Christ.

—You would admit then, interrupted Walter, the doctrine of the Deity of Christ?

Not exactly so, replied Theodore. This doctrine is a mere *doctrine*, and in it the pure æsthetic view is subjected to the understanding.* My opinion is, that Christ offers himself to us as the image of the highest spiritual perfection and beauty, and therefore as the highest religious symbol. Every poetical image and every work of art is a symbol, inasmuch as it embodies spiritual truths in an earthly form. But here the historical facts are the image, the embodyment of the highest truth and goodness. The life of Christ is the most beautiful symbol and emblem of the unseen God.

That is my very idea, replied Hartling.

* Æsthetic and understanding are used here in the German sense.

I formerly made a mistake, continued Theodore, in thinking Christianity deficient in a symbolic character, not perceiving that it is given us in the historical part, intimately united with the moral and doctrinal. I thought I needed an outward ritual, calculated to touch the sense of beauty, as in the Grecian worship, and I thus disregarded the peculiar excellence of Christianity. If it had such a symbolical apparatus, it would not be the completion and fulfilment of religion. In the Jewish religion the metaphysical and moral truths were destitute of a truly æsthetic dress, in Grecian Heathenism their beautiful temples, statues and processions, were but loosely connected with morality and truth, and were more a thing of voluptuous enjoyment than of conviction and action. But in Christianity all are united; the True and Good are joined with the Beautiful by an inseparable connection, and have their bodily manifestation in the eternal word made flesh, in the glorified humanity of Christ.

But I do not yet see, said Walter, how your view differs from the popular one, except in this; that you designate by the word *symbol*, what others call a matter of Faith and Doctrine.

But that is an important distinction, answered Theodore. The emblematic significance of the history of Jesus has been lost by regarding as a matter for the understanding that which belonged to the feeling. That Jesus is God's Son, is a wholly scriptural proposition, by which is implied that in a human image the Divinity has shown himself; and this is asserted yet more clearly by the expression, "brightness of God's glory and express image of his person." It is right also to state as matter of doctrine that God has sent him from Heaven, that he was born of the Holy Ghost. * * But wholly unsuitable is the modern theory about the union of the divine and human natures in Christ. If, instead of treating this as a matter of doctrine, I express it as matter of feeling, we gain this; that an unintelligible matter is removed out of the sphere of the intellect, and thereby occasions of doubt diminished. The feeling also can enter into the view more livingly and warmly if not disturbed by the mixture of speculative notions. In short, Theologians should speak of all which pertains to the person of Christ, with more freedom of expression and with more poetic imagery, and seek neither to define nor clearly to explain that which is lofty and wonderful in him. So did the ancients. But the moderns either fix it in positive formulas or deny it altogether.

Do you object then, said Walter, to all discussion and doctrine on the subject of the person and nature of Christ?

I regard it, said Theodore, as a necessary evil, as a means of bring Christians to some common understanding on this point. The only perfect expression of the faith of feeling, of the deep conviction that Christ is the image of God, is in united devotions, where the feeling is uttered in warm language or in symbolic action. But when doubt and contentions arise, then certain words and phrases become necessary as signs of the different opinions, but these should be as simple as possible, and constantly referred back to the feeling.

* * * * * *

Lord's Supper.

Are you also satisfied, asked Walter, with the emblematic character of the Christian sacraments, and do you consider the public worship of God adapted to the use of symbols which appeal to the sense of beauty?

It is a moral beauty and not the beauty of art, which is seen in the sacraments. They signify the inner consecration of the heart, and nourish the life of piety. Both, and especially the Supper, are not so much signs of the pious feeling as the fairest blossom, the highest moment of the religious life itself. When the supper is eaten in true communion, it is what it was in early Christianity, the crowning point of that hidden life of love in which consists the union of believers. The partaking of bread and wine is not then an image of communion with Christ and his Church, but it is the act which unites them, it is the breathing of our life. No symbolic picture, no work of poetry or art, could have such importance for our religious life, since it could only image, and not in this way itself give and communicate the feeling. In this lofty simplicity of the symbols of Christianity we see the wisdom of its founder.

(*To be continued.*)

ART. 14.—*Lines written on board a Steamboat, upon seeing a man leaning his arm thoughtlessly on the Bible.*

Holy, but unsought Book,
How silent is thy voice, alas, where now
Thou liest! How few e'er deign to look
Amid thy leaves, and bow
To Him, whose Word is there, a calm and humble brow!

Thou art amid the crowd,
But the crowd turns not to thee. Here, perchance,
Some eye, indifferent, or else too proud
To linger long, may glance
O'er thee, mindless how near such rich inheritance.

There sits a fellow man—
He leans upon thee there a thoughtless arm.
Ah, might he know what treasures he may span!
Him might thy pages charm
To lean his *faith* on thee, and keep it ever warm!

Thus speaks the voice within,
The still small voice the soul bears every where;
And yet man heeds it not, but in his sin
Turns deaf away, to bear
A soul steel'd to high thought, and deep and heartfelt prayer.

God help thee, careless one,
For thou hast need of mighty help from Him.
O turn to that blest Book, as many have done,
Before thy soul grows dim,
Before thy doom be like the outcast Cherubim!

C. P. CRANCH.

Dec. 1836.

OBITUARY NOTICE.

DIED — In this city, after a short illness, Mrs. MARTHA RUGGLES WINDSHIP, wife of Dr. Charles W. Windship; formerly of Roxbury, Mass., and for the three last years a teacher in Louisville, Ky.

The varied tenor of this lady's life, together with her remarkable accomplishments, her energy of character, her Christian faith and fortitude, and active usefulness in the path of duty she had chosen and loved, make it proper for us after having consigned her remains to the dust, to dwell for a brief space upon her character and example. Born of affluent and indulgent parents, and educated in tenderness, her early life seemed ill to prepare her for the struggles and self-denying labors which characterized her after years But the Providence which called her to the difficult and responsible work of instruction, gave her also powers and capacities which enabled her to fulfil it with success and high usefulness. She had an energy and perseverance of disposition which rose in proportion as difficulties increased and obstacles presented themselves. She loved children, and put her whole heart into her labors toward them, taking the highest view of the duties of her profession, and desiring nothing else but the privilege of teaching so long as she should live. To this was added, in her late years, a deep religious faith and profound conviction of the value of Christian truth to the mind of the child, which gave her new strength and ability for accomplishing her misssion. We say, in her later years, for during a large portion of her life, she had doubts on the subject of revelation. In a little article in our June No. 1836, (West. Mes. Vol. I., No. 10, "Elvira, a Sketch,") which we may now be permitted to say was written by our departed friend, she has described with interesting simplicity the progress and change of her opinions upon this subject. But she has *not* described the change of life which followed upon her change of opinions. She has not told how, from having lived without prayer, she came to live, as it were, *upon* prayer—literally fulfilling the prophetic saying, "Those who wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." She did not describe the devoted interest with which she gave every leisure moment to the study of the scriptures, nor her active wishes for the welfare of the church of which she became a member, nor her deep sympathy with Christians of every name, nor the religious influence which she was enabled to exercise upon the thoughtless and indifferent, by which many were led to see a reason and a value in the love of God which before had been hidden from their eyes.

She was an example to many that piety can be joined with knowledge, reason with faith; the freest inquiry with the calmest conviction; warmth with light; enlarged, rational, and liberal views of God and duty with a realizing and solemn sense of eternal interests; and in fine, earnest zeal for truth with the widest charity toward those in error.

That we have said no more than truth of our departed friend, is witnessed by the shock which the community felt at the news of her death, the sympathy manifested at her funeral, the sobs and tears of the little children who crowded round her coffin and hung over her grave as if bereaved of a mother, the chasm felt in the Unitarian church where she worshipped, the school room where she labored, the Sunday school of which she was a constant teacher, and the circle of friends to whose happiness she ministered. She died full of faith in God and love for her Saviour, trusting in that mercy which had richly bleseed her with all inward spiritual blessings in Christ Jesus. And those of us who remain, having fully known her manner of life, may treasure it as a lesson, and look forward, as to one of the great privileges of the future world, to meet her there with those who by patience and faith have inherited the promises.

J. F. C.

LITERARY NOTICES.

Burnap's Lectures on Unitarianism.—This is a book which was published in Baltimore in 1835 by Geo. W. Burnap. Its object is to explain and defend those doctrines which may be called, distinctively, Unitarian. It has not been our fortune to meet with it in the West, or to read it ourselves, but we have heard it spoken of in such high terms by those who have carefully read it, and whose judgments we respect, that we may confidently recommend it to our readers as a text book on the subjects of which it treats. Its purpose made a method necessary to which we are not particularly partial, namely, a negative or denying, instead of a positive or asserting method of discussion. This, however, has its use aud its place, and its necessity, just as much as the other. When men's minds are confused and their opinions so tangled, as they often are, the knife alone can untangle the skein. Therefore to those whose object is to know what we think, and why we think it, we recommend this book as a compact, complete and plain discussion of the whole subject, treating all the main points in a luminous manner. We presume it may be procured in Baltimore.

Western Monthly Magazine and Literary Journal.—This work is now published in Louisville, and edited by William B. Gallagher and James B. Marshall. The first number for February has been issued, and is a beautiful looking work, of which we ought to be proud. The editors have evidently taken great pains that its outward aspect should be neat and elegant. Its contents also, chiefly of a literary nature, will compare favorably, we think, with those of any monthly periodical in the Union. Mr. Gallagher is known to the community as a man of polished taste and extensive literary attainments. We are happy to have him for a neighbor in the chair editorial, and welcome him to our city with great pleasure. It is certainly an excellent omen for Louisville that she is attracting to her focus, not merely the business, but also the literature and science of the west. The "Annual Message" of the Editors is a capital parody of our executive document. In its words, we must refer our readers for any further information "to the accompanying document," marked "No. 1," and endorsed "Western Monthly Magazine and Literary Journal."

Holiness or the Legend of St. George, from Spencer's Faerie Queen, by a mother. Boston: published by E. Broaders.—This beautiful little book is written upon the plan of Charles Lamb's Tales of Shakspeare. It is the first canto of Spencer's celebrated poem, written into modern prose for the use of children. As a present for children, as a book for the Sunday school library and for the Sunday school teacher, it is a very valuable addition to our stock. Farther than this, as Spencer is not very accessible to any of us, it is a very pleasant introduction to an acquaintance with that great bard, which all may be glad to avail themselves of. We have ourselves used this book in the general lessons of the Sunday school, and found ourselves able by means of it, to hold the attention of the children, and deeply impress the moral upon their minds, better than we have ever done before or since. In this way also the book may be very serviceable, and the writer deserves our thanks for the careful manner in which it has been executed, and the pure English dress in which it appears.

MONTHLY RECORD.

FOR FEBRUARY.

Cincinnati Debate:—Campbell and Purcell.—We happened to be in Cincinnati during the debate on Catholicism, and attended it a large part of the time. It lasted seven successive days, with the exception of Sunday, five hours a day. It was attended by crowds the whole time, the Church being always so full that it was difficult to find a place to sit or stand unless you went early. While going on, the debate was the constant theme of conversation at the boarding-houses, coffee-houses, hotels and corners of streets. In short, the interest in it was great in all classes of society.

This fact led us to ask ourselves the question:—"Why is it that these topics, thoughts and ideas, excite so intense an interest when presented in the form of debate, in those minds who would be little affected by them when presented in sermons, or addresses?" It can only be the fact of *conflict* which causes this great difference. There is a principle within us which delights in *war*, and thus history testifies that in every age the choice amusements of nations have been either in fighting or witnessing fights.—The gladiatorial shows of antiquity, the enormous theatres in which men and beasts contended together in view of an audience of an hundred thousand people; the bull-fights of Spain; the bull-baitings, cock-fights and pugilistic exhibitions of England, all rest on the same fundamental feeling in human nature. The Indian has his war dance; and Scott ascribes to the same feeling the interest of the chase:

"My child, the chase I follow far,
'Tis mimicry of noble war."

Now if there be in man a feeling so universal as this, it must have its object and it use. We cannot believe that it was rightly employed when gratifying itself by witnessing combats involving the pain and death of the beasts and men engaged in them. But if we can have a combat in which there shall be no pain, nor death; by witnessing which moreover we gain not merely temporary pleasure but permanent information and knowledge, it seems as if then, we were putting the organ of combativeness to its right use. Intellectual combats then, contests carried on by voice or pen concerning important subjects about which mankind differ, is, it seems to us, putting this bump of combativeness to its right use.

If any one objects that there is danger of rousing anger by these controversies, then we say that this Cincinnati Debate is a notable proof that the converse is also possible. For both Bishop Purcell and Mr. Campbell deserve the praise of having kept

their tempers remarkably well, and been quite amiable to one another from first to last. Mr. Campbell, who knows how to say very sharp things, took care not to say any thing calculated to wound the feelings of his adversary. And Bishop Purcell, though not of so cool a temperament as his opponent, and sometimes waxing warm, would always try to explain that he did not mean to injure the feelings of his worthy friend and antagonist. We thought the Bishop to blame several times, in trying to excite a prejudice against Mr. Campbell personally, instead of meeting his arguments; but it is human to err, and on the whole there was a great deal more kindness between these two champions than we expected. Also, the effect upon the audience we think pacific. We may be mistaken here, but from what we have seen and heard, we judge that the prejudices on both sides were softened down, and especially that Protestants found that the Catholics were a considerably better and wiser people than they had been led to believe by the host of scurrilous and abusive books, sermons, and newspaper squibs, during the last two or three years, which have been levelled against them.

As to which had the better of the argument, that is a harder question to decide. The Protestants, or a part of them, had a public meeting, and voted that Mr. Campbell had quite "used up" the Pope, as we say here in Kentucky. If an ex parte vote could settle the question, it were certainly settled by this meeting. But as the friends of his Holiness might also meet, and vote that not he but Mr. Campbell was demolished by the discussion, it seems on the whole as though little were gained by this step.

Our own opinion is, that Campbell was the best arguer, and the Bishop the best declaimer. And as declamation generally does more than argument, we are inclined to think that the majority of those whose minds were not made up before hand, were influenced more by the Bishop than by his opponent.—There was another reason for this beside the Bishop's rhetoric. Campbell undertook to prove seven propositions against the Romish Church, overthrowing all her pretensions. These propositions were worded in a strong manner. Now in order to succeed, it was necessary for Mr. Campbell to *do more* than succeed; he must gain a most apparent and triumphant victory. This every body expects, after hearing the propositions. If he only shows that his side is a good deal more logical and defensible than the other, he fails. He has undertaken (so each one feels) to show that the other is no side at at all, that it is sheer absurdity and plainly untenable. Now see what a disadvantage this is to stand under. For an able man, like Bishop Purcell, can make the case at least doubtful; he can give plausible answers and raise seeming objections, and if he does so, he conquers.

It appeared to us also, that Mr. Campbell suffered himself

to be drawn aside too much from the main points of the argument into trifling discussions, which only affected details. He would allow half a day to be occupied in argument about the authority of an historian, or some questionable item of history, in which the Bishop was just as likely to be right as he. It appears to us that there are two or three great positions in the Catholic controversy entirely impregnable, on which the whole discussion hinges. The policy of the Protestant champion is to keep the debate to these, that of the Catholic, which Bishop Purcell well understood, to draw it away from them.

The debate will soon be published, and we may then, if it seems advisable, give it a more elaborate notice.

CONDITION OF UNITARIANISM IN THE WEST.—We would have more to say on this head if more of our friends would take the trouble to write to us. Half a page of facts and incidents where any thing is doing or occurring, would surely be no great trouble to the writer, and it would much increase the value of our Monthly Record. Our Brother Farley at Alton, keeps us informed of the state of things there, but we hear no word from Brothers Huntoon and Thurston. We hope the Illinois new lands have not laid them low with fever and ague. Come, Brothers, let us have some intelligence about Peoria, Tremont, Chicago, &c. And as for our dear Brother Eliot, we hear of him as preaching in Orleans and Mobile, and elsewhere, and wherever he is, we doubt not he is doing valiantly, but it would much rejoice us to be certified of it under his own well beloved signature.

Two churches are to be dedicated in the West this spring, one at Mobile and the other at St. Louis. Large sums have been subscribed at three other places, and churches will probably be commenced in each.

In Cincinnati, notwithstanding the long absence from illness of their pastor, our friends are many and true, and we hope will soon be supplied with another permanent minister, to take the place of him whom they will never forget. May such an one, whoever he may be, come with a holy singleness of purpose, ready to spend and be spent in the noble work of proclaiming the unsearchable riches of the faith which unites head, heart, and hand, in a bond of union.

In Louisville we are as we were. Our Ministry at large remains in the future, though we hope still

"To bring this glorious cloud-shadow down,
Giving it a foundation on the earth"

We have received a letter, informing us that as soon as a man shall be actually engaged in the work, we may draw for funds sufficient to support it half a year. If, therefore, there be any one who feels a desire to undertake this mission, we can promise him his bread and salt, plenty of hard work, innumerable trials of heart and spirit, and an opportunity of beginning west of the Mountains one of the noblest works ever granted to man

to do. The following extract is from a letter dated *Alton, Feb. 13th*, 1837:

"Since I wrote you, I have preached to large audiences in the Methodist church several times. My society requested for press one of my sermons on 'What is Unitarianism?' I hoped to have sent it you ere this, it being in press the 20th of Dec. It went through slowly, and is now in St. Louis to be covered, and we expect it hourly. We have raised $6000 towards a church. Six gentlemen subscribed $500 each; Mr. Holbrook of Boston, who recently visited here, very generously gave us the same sum. We have at last obtained a comfortable room, well fitted up. Our audiences are of course very fluctuating. We are doing very well, considering that when I came all the other societies were organized, and in successful operation. Sunday evenings six religious societies hold service at the same hour—pretty well for a population of 2000! May they all do well, and may truth and piety advance. Tell Brother Clarke to keep on with Schiller's letters. Thank you for your kind letter. Have got another subscriber to the Messenger, and will soon send the money. All the Nos. now come regularly.

Your friend and brother,

C. A. F.

"P. S. Dr. Channing's letter to Mr. Birney, has been published here in the 'Alton Observer,' a Presbyterian paper, with very handsome compliments. In the course of his remarks, Mr. Lovejoy, the editor, speaks of the Unitarians as 'a class of Christians.' It is comforting to find one Presbyterian clergyman at least admit that we are Christians, even though he thinks we are very poor Christians. I gave Mr. L. Brother Clarke's lines, 'Viaduct over the little Conemaugh,' which he also inserted. He has struck off an edition of Dr. Channing's letter in Pamphlet form, and has busily circulated it. He sent a copy to all the members of the Legislature of Missouri; two of them returned the copy in displeasure, and one fumed dreadfully. Mr. L. published both letters, and one of them was as funny a specimen of grammar and spelling as heart could wish. Mr. Huntoon has large audiences, it is said, at Peoria."

UNITARIAN PERIODICALS.—There are four works devoted mainly to the circulation of Unitarian views of religion and morality, now published in the U. States. Besides these, however, there are others, as the Christian Palladium, &c., which support the simple unity of God. The four to which we refer are:

1. THE CHRISTIAN EXAMINER.—This is a well known periodical, published in Boston every two months, containing about one hundred and sixty pages. This periodical, we venture to say, for depth and originality of thought, and strength and beauty of style, has not been equalled by any periodical in the Union, not excepting our Quarterly Reviews. Its circulation is through the whole civilized world, and articles have appeared in it which will last as long as our language. Dr. Channing's articles on Milton, Fenelon, and Buonaparte, were first published there. The price of this periodical is four dollars a year.

2. THE WESTERN MESSENGER.—Our work, being a monthly, comes next. Of this we will only say, that we intend it shall be printed on better paper. We hope to procure it by the next month, so that we shall not need hereafter to be ashamed of the looks of our little work.

3. CHRISTIAN REGISTER.—This is a weekly newspaper, published in Boston. It is now edited by a friend of ours, whom

we know to be one who will sustain the character which this paper has acquired by long years of useful service.

4. CHRISTIAN MONITOR.—Another paper printed in Boston every week, on a smaller sheet, and for one dollar a year. This promises to be a very important and useful work. It is very ably edited, comes cheap, and is full of interesting intelligence with respect to the progress of our faith in different parts of the land.

It will thus be seen that we have a complete system of periodicals, each differing from the others, and each adapted to meet the wants of some portion of the community. We think that our ministers, and others interested in our cause, should use efforts to bring all these papers into the houses of those to whom they are suited. We shall be glad to receive subscriptions ourselves for the Examiner, Register, and Monitor, and will see that they reach the publishers. They all can and should, be amply supported by the community.

TO CORRESPONDENTS.—We have on hand a letter from O. A. Brownson, for which we thank him. It shall appear in our next. A letter concerning Dr. Priestley, which was excluded from this number, shall also be inserted next month. Several valuable articles from Mann Butler, on Western History, are on hand. The Family Magazine, published in New York, a wide spread and highly interesting popular work, says in its last number that Mr. Butler's articles during the year were of themselves worth the subscription price of the Messenger. We have also on hand an article upon "Ripley's Discourses," which was too long to find room in this number.

ERRATA.—We have occasionally committed severe offences in the matter of errors of the press, but have hitherto judged it wise to let them pass by in silence, without drawing our readers' attention to them by a list of Errata. But in the article on Hennepin in our Febuary number, one or two crept in of so whimsical a kind, that we must needs notice them. We will not stop to apologise to the writer of the article, but simply inform the attentive reader that when we told him that Father Hennepin "descended Fog River to the Bay of Puars," we erred. Doubtless fogs were plenty on the stream, but its true name is *Fox*, and the Bay of Puars is laid down on all maps Puans. Moreover, though it was highly natural for our compositer to suppose a Frenchmen might be named Toilette, yet the good priest mentioned in the first line of the article was really named Joilette.

Another Daniel come to Judgment!—The following passage is from an article in the Western Presbyterian Herald, signed S. G. W. This writer usually delights the readers of that journal with historical anecdotes and

reminiscences, some of which are so inaccurate, as to induce us to doubt a little his powers as an interpreter of the Apocalypse. For if he cannot speak of earthly things without blundering, how shall we believe when he tells us of heavenly things? However, this is the passage:

"*The Three unclean Spirits like frogs.* Rev. xvi. 13, 14. "And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the false Prophet," &c. It is a matter of deep interest for us to understand the meaning of this prophecy, as it is now undoubtedly *fulfilling in our ears* — Upon careful enquiry I have become convinced that it means the prevalence of Infidelity in three different forms—*Atheism, Deism,* and *Unitarianism*—and so we find it in fact, at present.

"In Protestant lands, Infidelity is assuming, very extensively, the form of *Unitarianism* combined with *Universalism.* This is the most plausible species of infidelity, and hence it is said to come out of the mouth of the Dragon—*the Devil* himself. This view perfectly accords with the opinion of the ablest writers upon the Prophecies, from Newton to the present time, that Satan's last mode of attack before the Millennium. would be in the form of Infidelity. We have all three kinds of Infidelity in our country at present, and they are making *astonishing* and *systematic* exertions, and meeting with surprising success."

We have nothing to say in reply to this learned criticism, except to recommend to S. G. W. to read the following extract in his own paper from Baxter's Reformed Pastor:

"Some ministers, by their bitter opprobious speeches of others, have more effectually done the devil service, under the name of orthodoxy and zeal for the truth, than the malignant scorners of godliness could possibly have done. The matter has come to that pass, that there are few men of note of any piety, but who are so publicly reproached by the other parties, that the ignorant and wicked rabble, who should be converted by them, have learnt to be *orthodox,* and to vilify and scandle them."

By the following notice in the Christian Palladium of Feb. 1, we perceive that Dr. Channing has addressed a letter of friendship to the Christian Connexion. We hope soon to see it, and shall acquaint our readers with its contents. We are very glad to hear and see that Dr. Channing's health enables him to be so active with the pen and in the Pulpit. We hope to see him one day in the Western Country, where he is well known and highly prized.

"*Dr. Channing's Address.*—We respectfully acknowledge the receipt of a long and valuable letter from Dr. Channing, which we shall soon present our readers. It speaks in high terms of the Christian society—there liberty—their labours, and their zeal: also, describes what he considers defects among us, and recommends education in the strongest terms. It exhibits the usual strength and beauty of his writings, yet is not without defects; but as a whole, is an excellent article. We bespeak for it a patient, candid, a critical and faithful perusal. *Editor.*"

☞ To Subscribers and others.—We inform those friends who have asked to be supplied with back Nos. that we have not a copy remaining of the following months: September, October, and December, 1836. We are also without any copies of Vol. I. No. 1. With the exception of this first No. we could furnish complete sets of Vol. I. to those who wish. If any of our subscribers do not keep their Nos. in regular files, and could send us any of the above mentioned numbers by mail, directed "Messenger," Louisville, Ky., we will credit them 50 cents on their account for each copy so sent, and be much obliged to them besides.

THE

WESTERN MESSENGER;

DEVOTED TO RELIGION AND LITERATURE.

Vol. III. MAY, 1837. No. 4.

Art. 1.—HISTORY OF OUR LORD'S PASSION:

Abstracted from the German of Olshausen.

By SAMUEL OSGOOD.

PART I—SECTION FOURTH. TRANSACTIONS BEFORE PILATE.

(*Matt.* 27, 1—31. *Mark* 15, 1—20. *Luke* 23, 1—25. *John* 18, 28—19, 16.

The Sanhedrim was still in session on the night of the arrest of Jesus, when as the morning drew near, the tribunal condemned him to death, and therefore led him to Pilate, since the right over life and death was taken away from the Jews. Here now (Matt. 27, 3—10) Matthew introduces the history of the unhappy Judas, who forms the SECOND FIGURE in the sublime picture of the Passion History. We here bring together all that refers to him and his spiritual condition.

Judas. We first consider his external history. When Judas had reached the result of his treachery, he shuddered at it, and stung by remorse, brought the silver to the chief priests. His repentance sprang from the consciousness of having betrayed an innocent man, such as he knew Christ to be. With the coldness of iron, the hypocritical Pharisees repulse the unhappy being, and lay all the guilt upon him, and declare themselves innocent of the deed, although they were in the highest degree culpable. Driven to despair by these comfortless words, he threw down the money and went and hanged himself.

The passage in Matthew, in which Judas is said to have hanged himself, seems to contradict Acts I. 18, in which he is

said to have fallen headlong, and burst asunder in the midst, and his bowels to have gushed out. The contradiction vanishes, by supposing that in hanging himself, he fell with such violence as to tear open his bowels.

After Judas had cast away the silver, the Priests give a fresh example of their hypocrisy. Since it was the price of blood, they would not place the money in the treasury of the Temple, lest they should defile themselves, but they did not come to a consciousness of their sins, in having condemned the innocent. They bought a field to bury strangers in.

A few words more upon the personal character of Judas. The question immediately presents itself: upon what ground did our Lord call Judas into his company? Was it not solely by this call, that the terrible sin by which he fell, was made possible? The obvious answer, that Jesus was mistaken in his choice, is to be rejected, because it contradicts what is expressly declared of the knowledge of our Lord. He, who knew what was in man, knew what was in Judas, and that he must betray him. We must therefore examine more deeply into the question. It is none the better for men, if the evil that is in the germ within them, never reaches its actual development; had Judas not actually betrayed Jesus, this would have made no difference in his real character. And the company of Christ might have been made a means of destroying the seeds of evil in his heart; in this respect, he is situated precisely like all others, to whom abundant spiritual aids are offered, which they do not make use of. It may be said, that it would have been better for him not to have attained these means, but we must remember that without them, all possibility of help would have been taken away. Yet there is another difficulty, for Judas appears to constitute a case by himself, inasmuch as he lay under a *necessity* of doing the impious deed. According to prophecy, Jesus was to be put to death, and on his death the salvation of the world was grounded; it therefore appears, as if some one must betray him, and as if Judas therefore had only the *misfortune* to be obliged to perform this part, but that the guilt was not his. This observation leads us to the oft-repeated consideration of the connection between liberty and necessity. In Matt. 26, 24, the Savior speaks of the necessity of his death, but yet lays the whole blame upon Judas, or in other words, declares that he had acted *freely*. We can arrive at no new discoveries by perplexing ourselves upon this subject; the human mind always comes to the oft-repeated conclusion, that in *God* all things are *necessary*, in *man* all is *free*, and that accordingly the knowledge of God of

the development and actions of man, is but the *necessary* knowledge of them as *free* beings. The same difficulty that meets us in the case of Judas, occurs in considering every sinful life; and therefore the history of Judas is not in this respect peculiar. If we maintain in reference to him, that his election was not accidental, but that Jesus according to his deep knowledge of their inner natures, made choice of the twelve; then it is clear, that he could not exclude Judas. Since his high call placed him in a situation which gave him a possibility of salvation, on the other hand, there was another possibility given, which by his own free will was made a reality, so that he refused the proffered aid, and threw himself into the gulf of perdition.

If we look at the gradual development of his sinful life, we find the Scripture assigns as his great besetting sin—avarice. This sin is called by Paul the root of all evil. We easily see what is meant by this, if we consider that the nature of avarice is nothing else than the most selfish covetousness; considered as heaping up outward goods, it appears only in its coarsest form; spiritually considered, it is that sinful disposition, that seeks to appropriate all things to self. Doubtless all the activity of Judas on account of the kingdom of God, rested on the hope of his obtaining something great in it. Vain wishes of various kinds undoubtedly appeared in the *heads* of the other disciples, but their *hearts* were filled with a love, far other than for themselves. The plan of Judas was developed no doubt at first gradually. The little acts of treachery in which he allowed himself, and after which, he still kept the company of the Holy One, without making amends and confessing his sin, hardened his heart gradually, and brought him within the influence of the power of darkness. When now the hour came, in which this had full sway, and poured hellish thoughts into his heart, then the power of resistance failed; the pieces of silver which the priests offered him, dazzled his perverted sense. Long, perchance, the better part may have struggled within him with these devilish thoughts, but the chains of darkness had already bound him—he submitted. The tragic end of the unfortunate disciple, and the rise of penitence upon view of the consequences of his deed, has in modern times induced many to extenuate his guilt, and to ascribe to him this or that milder motive for the deed. Such attempts, seen from one side, certainly manifest the kind disposition, which strives to palliate our brother's sins; but when viewed on the other side, they appear manifestations, and not the only instances, of a deficient moral sense, and of a reluctance to

look the whole magnitude of sinful conduct full in the face, because the root of the same may be found in our own bosoms. Mild charity of judgment united with that full power of truth, which expresses itself boldly, and calls evil evil, is found only among those faithful hearts who have learned to recognize sin in all its magnitude, and to overcome it by the Savior's aid. Had true repentance been aroused in Judas, he would have pronounced sentence against himself, and called his offence, as it truly was, a fearful, devilish deed, which could have been only the fruit of a whole life of sin. His weak regret was merely fright at the consequences of his crime, and nothing but despair could result from it. If we adhere to this strictly moral view of the conduct of Judas, we must attribute to it an uncommon character. Regret for the deed, although it is a fearful proof of his infidelity, shows clearly, that his nobler self was not wholly dead. And his self-murder, that new sin, produced by the first, proves him different from that brutal class of beings, who can be satisfied with the quiet enjoyment of what they have stolen. Common men become little villains, when they resign themselves to the power of darkness; great characters become great villains, when they allow sin to prevail over them. Although it may be thought, that Judas brought up in his mind many excuses for his treachery, that his vanity had been wounded by the rebuke of Jesus, that his grasping soul desired a speedier manifestation of the kingdom of God, and that he was persuaded, that by the delivering of Jesus into the hands of the enemy, this event would be hastened, and the Savior freed by a miracle: his crime is not essentially altered by such considerations. It takes its terrible character, not from the outward action, but from the inward disposition, which was the root from which it grew. This disposition consisted in alienation from God, want of faith and love, inordinate attachment to the world and to self; this one sin became the mother of others, and his end was, *that he went to his own place.* (Acts I. 25.) Could we suppose, that Peter in his fiery, self-willed nature, had come to the opinion, that by delivering Christ into the enemy's hand, he might force him to reveal his majesty; could we suppose this, we must still allow, that notwithstanding the outward resemblance, there would be an especial difference between the inward character of his conduct and that of Judas. Since, supposing it had been so, what would Peter's feelings have been had the Savior been condemned, as after the treachery of Judas? Unutterable sorrow would have seized him; but because all his perversities had been well and sincerely meant, he would not have lost faith in

Divine Love; his sin would not have led him to a comfortless despair, but to true and faithful repentance, and so his deed would not have been made the mother of new disobedience, but a source of thorough regeneration.

Pilate. We are now on a position where we can take a deeper view of the character of Pilate. We consider him as the third important figure in the picture of the last hours of Jesus. We turn from Peter the weak, and Judas the fallen believer, to the public opposers of our Lord, and find in Pilate a man of the world, who is not devoid of sensibility to divine impressions, (of which the Pharisees show no symptoms,) but sunk in the scepticism of the higher class of society of that age. He is so bound down by worldly considerations of all kinds, as to sacrifice his conscience to the circumstances, which were his God. Pontius Pilate was the fifth Procurator of Judea, the successor of Valerius Gratus. In the thirteenth year of Tiberius, he attained his dignity. The Procurator of Judea was subordinate to the Proconsul of Syria, who resided in Cesarea. According to Josephus, Pilate must have exercised much oppression and cruelty against the Jews. He may have been induced to this, by the frequent disturbances of the people and by the fear of Tiberius. Partly too, because it was the prevalent custom of the Roman dignitaries to indulge themselves in all manner of extortions, in the Provinces. He was susceptible to the influences of the Divinity; he believed in Christ, even against his own will. But in part, his scepticism, which was so common in the nobility of his day, and in part his fear of man, brought on his fall.

According to John, Pilate immediately inquires into the grounds of the arraignment of Jesus. He might have heard already many things about Jesus, (which his wife's dream seems to show,) and have known that the Jews persecuted him on religious grounds. He therefore tells them to lead him before the Sanhedrim and punish him according to their own laws. They reply by declaring, that he had been condemned to death by that body, but that the execution of the sentence did not belong to them. It has already been remarked, that Josephus and the Rabbins unanimously declare, that the Jews 40 years before the destruction of Jerusalem, were deprived of the power of inflicting capital punishment.

The Jews did not use the punishment of crucifixion, which the Romans inflicted upon great criminals who were not Roman citizens. This form of punishment then, must be considered as the consequence of leading Jesus before the Roman tribunal. Had Pilate been more compliant, and condemned

Jesus on religious grounds, he would probably have delivered him to the Jews to be stoned; but since the Jews saw themselves compelled to appeal to political considerations, Pilate was obliged to pass judgment according to the Roman law. This was very important in the view of John, since a prophecy of Christ regarding the manner of his death, was thereby fulfilled, (18, 32). This prophecy was not important, merely as the foretelling of an accidental event, but because crucifixion may be regarded as a very significant symbol, and because the crucifixion is actually connected with the resurrection. As terrible as this kind of punishment is, it yet does not destroy or dismember the bodily organization, like stoning and other capital punishments. The Divine Wisdom permitted that the Son of God should die in this way, in order to save his holy body from mutilation.

The conversation of Christ with Pilate, shows (John 18, 33) that at first, political affairs were not under consideration. The conversation related to the idea of the kingdom of the Messiah, from which it evidently follows, that they had accused him only as a false Messiah. The same appears also in Matthew and Mark. Luke, on the contrary, introduces the political element in the beginning, which ought to be transferred to the end of the trial. When Pilate saw the Lord in great majesty answering nothing to all the accusations, he wondered at such extraordinary conduct. He then caused Jesus to be led away from the thronging crowd into the Palace, and held a private conversation with him.

We must now strive to obtain an accurate idea of the proceedings of Pilate with Christ. The Procurator inhabited the old palace of Herod, a large and magnificent building. Before this palace stood the tribunal upon which Pilate sat, while he treated with the Jews. But in order to speak with Jesus alone, he retired several times into the palace. This, like the abode of Annas, had a court, in which a cohort of soldiers was statisned. A portico, through which a door led, enclosed this towards the street. Through this the Jews dared not enter, for fear of defiling themselves; they therefore remained without around the judgment seat. The building with the court is called by the evangelists Pretorium.

As soon as Pilate had withdrawn into the Pretorium (probably into the court) and had called Jesus to him, he asked *whether he was the King of the Jews?* Our Lord's reply was another question, "askest thou this of thyself?" This leads us to suppose, that in the public accusation, before brought, the expression "King of the Jews" had not been introduced.

It was therefore important to Christ, in order to know the state of Pilate's mind, to understand the sense in which he used this expression; whether as a Roman in the simple outward meaning of a *political* ruler, or according to the Jewish idea of a theocratical regal Messiah. Pilate hereupon openly declared that he was no Jew, and he could not decide upon the religious questions of the Jews, but that the high Priests had led him before the tribunal to be punished. When Jesus now saw, that Pilate rightly understood the state of the circumstances, and no misunderstanding was to be feared, he openly declared, that he was king, and had a kingdom. The power of this kingdom, however, he describes negatively; *my kingdom is not of this world.* The truth of this struck the mind of Pilate at once; for Jesus had suffered himself to be arrested without making the least resistance to the authority of the magistracy, and therefore proved that he had no hostile undertaking in view. The expression "*my kingdom is not of this world,*" has often been regarded as limiting the kingdom of Christ to the inner and moral world. But the relation of the kingdom of Christ toward the world, is all that is expressed: no limit is assigned to the extent of the kingdom of God. Considered only as the kingdom of truth, it must necessarily tend to become the only and all prevailing kingdom, both inward and outward.

From the idea of a *kingdom*, Pilate immediately conceives the notion of a king, and repeats the question to Jesus, whether he considered himself as such; to which Christ simply assented. Many expositors, Tholuck among them, see nothing but mockery and scorn in this question of Pilate; but the seriousness of our Lord's reply seems to contradict this. The whole of Pilate's subsequent conduct shows, that his heart was touched. The character of Jesus appeared to him imposing; he at least perceived something noble and dignified in his person. The stricter definition which our Lord gives to his declaration, embraces the idea of king in its fullest and most profound signification. He places its origin above this world, whereby his king is designated as more than earthly. He now comes forward as a conqueror for truth, who forms his own true kingdom, or as an absent monarch, who regains possession of his kingdom. Every one who belongs to his kingdom, (bears the truth in himself, is born of it,) hears his voice, and arrays himself under his banner. This expression evidently offered an opportunity to Pilate to acknowledge himself for a friend of truth, and a subject of him who is truth itself. The question may very naturally be asked, "who in this sin-

ful world can be said to *be of the truth?*" If we compare John 10, 14, we shall find that this expression does not denote sinlessness, (since the Apostles heard the word of Christ and were not sinless, as the example of Peter full well shows,) but only susceptibility to the truth. There are unfeeling, dead hearts, in whom the voice of truth raises no response, and even wakes opposition; there are others again, whose inmost soul resounds, when a tone of truth reaches them, while they feel that it alone can satisfy their secret aspirations. The Savior, the Lord and King of Truth, calls all such to himself, his will strives to rule unrestrained in their hearts. Pilate, as a scholar of the Greek Philosophy, knew very well that the Lord used the word truth in its highest and absolute sense, but was sceptical as to the possibility of attaining to absolute truth. Like so many of the noblest men of that remarkable age of commotion, Pilate had fallen into scepticism;* he had gone through the circle of the systems of philosophy without finding the truth. This despair of the Truth is expressed by the question, *what is truth?* So far from finding scorn or mockery in this expression, we should rather consider it as the sorrowful indication of the desolation of his spirit. The Roman, moved, broke off the conversation, and he, the heathen, defended the Royal Messiah against the Jews, the people of God, the peculiar people, who breathed nothing but revenge against the Holy One of God. He proposed to them, that according to the custom of releasing a prisoner at the Feast, he should release to them the imprisoned Jesus, the Christ. The question here occurs, whether according to the account of Luke, this proposition of Pilate to release Jesus ought not to be placed after the sending him away to Herod. We speak of no formal contradiction between Luke and John, because John does not mention the sending away to Herod at all; John seems to imply only, that the proposal in regard to freeing Jesus immediately followed the events we have been considering. But if we consider, that John narrates with far more particularity and care than Luke, and if we consider that the political accusations flowing from the first refusal of Pilate to condemn Christ, first gave occasion to send him away to Herod; it becomes probable, that the whole scene took place before the sending of Christ to Herod. As to the custom of releasing a prisoner on a feast day, it is doubtful whether it was of Roman or Jewish origin. According to Levy, at the Roman *lectisternia, all* prisoners were released from bonds. In the case at hand, only *one* ap-

* Vide. Pliny.

pears to be restored to freedom. It is therefore more likely that the custom was a Jewish one. It is so natural a custom, that it even now prevails in many states, especially among the Orientals. In Western Empires, the same thing takes place upon accessions to the throne.

Barabbas. Together with the Saviour, another prisoner was now proposed for deliverance; one, who had in a tumult committed a murder. The name of this man, of whom nothing else is known, was Barabbas. It is remarked, that three manuscripts and the Armenian, and one Syriac version besides, assign him the name Jesus. These considerations, together with a statement of Origen's, make it highly probable, that *Jesus Barabbas* was the name. This father of the Church shows how this reading was probably lost. It was thought unfitting, that the murderer should bear the holy name Jesus, and therefore the word Barabbas only was retained in the text. It is remarkable, that the question is framed as if there were two of the name of Jesus; will you that I release unto you the Jesus who is called Christ, or him that is called Barabbas? The saying seems applicable here; ludit in humanis divina potientia rebus. We find more than one instance in the Passion History, of a similar display of Providential Power in matters apparently trifling. Even the name Barabbas itself has a remarkable significancy; it means, son of the father. According to this, the whole character of the Savior appears to be caricatured in Barabbas; and it is not improbable, that his whole undertaking was a caricature of the Holy One, since he had probably pretended to the authority of the Messiah. The deluded people in their blindness chose the hellish caricature, instead of the heavenly original; all the endeavors of Pilate, who well knew the hatred of the priests towards Jesus, were fruitless. The priests demanded Barabbas, and determined that Jesus should be crucified. While the Procurator from his judgment seat was thus striving to save Jesus Christ from the hands of the bloody priests, a message came from his wife, which made him mindful and anxious for the *just* man, whom he was called to judge. Her name according to tradition, was Claudia Procula, and she had followed her husband into the Province. She had probably heard much about the person of Christ, and understood the danger in which her husband was placed of doing a fearful wrong by passing sentence of condemnation. The strange fancies, that the dream of Procula was a miracle of Christ, in order to save himself from death, or a miracle of the devil, in order to defeat the plan of redemption, need no refutation. But we cannot help asking, in re-

gard to this remarkable occurrence, on what grounds did Providence permit this warning? Since the death of Christ was actually determined, this dream appears to have done only harm; it must have increased the responsibility of Pilate, who already knew too much to be innocent, and who was still too strongly bound by the chains of worldliness, to dare boldly to defend the right. It may be remarked in the first place, that the dream of Procula was of service to herself, and it is not improbable, that it led her to faith in Christ. Moreover, the law of necessity must not be so considered, as to limit the freedom of our individual actions. From the human subjective point of view, it was possible for Pilate to acquit Christ, and even to confess faith in him, just as it was possible that the members of the Sanhedrim, who were favorably disposed to Christ, Nicodemus and Joseph of Arithathia, might have professed faith in him and changed the determination of that assembly. It is clear, that if any thing of this kind had taken place, the whole history of the world would have been changed, and this leads us back to that high objective necessity, which rests with God and not with men, whose actions, as being free, serve to fulfil the Divine necessity. It was right according to the Divine decree, since the death of Christ was not merely an apparent, but a real fruit of the sins of man, that every opportunity should be afforded to Pilate, to enable him to ascertain the innocence of Christ. If his sinfulness was thereby increased, it was the curse of his untruth, by which his susceptibility to divine emotion, and all the means afforded him for recognizing the Divine being, proved fatal to him, because they could not induce him to decide for the right.

In order to deter Pilate in his exertions in behalf of Christ, the chief priests advance an accusation against him, that was very offensive to Pilate: they accuse him of a political offence; that he had perverted the nation, and forbidden them to pay tribute to Cæsar. The power of darkness had so blinded them, that they did not feel the absurdity of freeing the actual rebel, and of falsely accusing him of rebellion, who had expressly declared, that the things that were Cæsar's should be rendered to Cæsar. But while they repeat these accusations, so dangerous for Pilate, they mention that he commenced his operations in Galilee. The unhappy Pilate gladly seized hold of this, hoping to force himself from the burden of responsibility, by placing it upon another. Yet in this course he evidently endangered the life of the just one, which he should have defended even at the risk of his own, since Herod could pass a sentence of death upon him as his subject. We now find him

near his fall; the sending to Herod was but a short respite, which he sought for his stricken conscience. Herod Antipas, the ruler of Galilee at that time was present at Jerusalem at the Feast. Pilate had Christ led to him. It must now be granted, that Jesus was not born in Galilee, but in Judea. Herod therefore sent him back, without bringing him to trial. From this state of things, the conduct of Jesus towards him is to be explained. Herod was his ruler, inasmuch as Jesus had dwelt the longer time in his dominions, but he was not born under him, and did not stand accused before him, as his official judge. The culpable curiosity of Herod obtained as little satisfaction from Jesus, as was given in the conversation with Annas. The revengeful priests had accompanied the Lord to Herod. They stood around and vehemently accused him. But when Herod saw nothing remarkable in him, he ascribed this to the incapacity of Jesus, made sport of him with his body guard, clad him in mockery in a purple robe, and sent him back to Pilate. Luke remarks, they had become reconciled this day, since otherwise they had been opposed to each other. Whether the cruelty of Pilate against some of the subjects of Herod had kindled this enmity, it does not appear. It is not said, that the sending of Christ to Herod was the cause of this reconciliation. It is only said, that it took place upon that day. This remark would have been aimless, if Luke had not meant to convey a deeper idea; but the observation is very important, that very often, in case of an attack upon some nobler personage, the otherwise opposite interests of men of the world are all united, in order to put down the germing element that is springing up to oppose them. This comes, even if they are not aware of it, from the correct idea, that the free development of this new element must destroy all their interests; hence individual grudges are for the time kept out of sight, in order to save the common good. The persecutions of the church exhibit this drama on a grand scale.

With what feelings must Pilate behold the wild multitude thronging back to his palace. He had hoped to free himself from the responsibility, and behold, it is again placed upon him! He repeats that he finds no guilt in Jesus, and mentions that Herod had found none. In order to give some satisfaction to their wild hatred, he orders Jesus to be scourged; this was an act of clemency in his eyes, in order if possible to save an innocent life. While the soldiers scourged Jesus in the court yard, Pilate had probably retired into his inner apartments; and in his absence the Roman soldiers surrender themselves to their wild lust in their mockery of the sublime priso-

ner; but without knowing what they do, they form a deeply significant symbol, which wakes a multitude of contrasted thoughts. They crown the King of Heaven and Earth, in token of, how bitter to him, was the dominion, which he exercised over the souls of millions. When they had thus arrayed the Savior, Pilate came forth from the palace, led him in his garment of sorrow from the court yard, and showed the people their king with a crown of thorns upon his head, saying, *Behold the man.* The only just interpretation of this expression, is that which supposes it to flow from the Roman's sympathy in the fate of him who had so deeply moved his heart. Tholuck's idea of Pilate, as an entirely weak man of the world, hurts the deep interest of the scene between him and Christ. He seems to have felt much of the Lord's greatness, and thereby to be more guilty, than if the case had been otherwise. This view of his character is supported by his scepticism, which very weak spirits are not prone to feel, and also by his subsequent conversations with our Lord, which disclose in a remarkable manner the inward struggle of the unhappy Roman, and manifest that germ of faith, that would develop itself in his heart.

While the rough Roman, who had been bred amid the battle tumult, and had dwelt amid cruelty and hardship, was moved with sorrowful compassion, when he saw the Lord with the crown of thorns, in whom heavenly majesty was so wondrously mingled with the deepest humility— those ministers of the sanctuary, who had been their life long, conversant with the holy law and the prophecies, raised their pitiless shout: crucify him, crucify him! Once more Pilate was willing to deliver him up to them for punishment, which should not be capital, but they thirsted for his blood. Hereupon they brought a new accusation, which demanded the penalty of death according to their law. They accused him of being a blasphemer, since he pretended to be the Son of God. This proves clearly that they did not use the expression "Son of God" as synonymous with "Christ," or "King of the Jews;" since they had already accused Jesus of calling himself the Christ, but this other name was new to Pilate. In the assumption of this name they saw a blasphemy, which deserved death according to the law. This new charge terrified Pilate still more; he again left his judgment seat, led Jesus again into the palace, and began to question him more closely about his origin. Since the earthly origin of Jesus had been ascertained by the mission to Herod, we must consider Pilate's question, "whence art thou," as referring to the name "Son of God." Pilate wished to know

whether he was of a higher origin, and actually a Son of God. His idea of a Son of God may have been somewhat indistinct, like that of the centurion at the crucifixion; but he must have thought, even if he took the phrase in its most vague generality, that it designated a Heavenly Nature. The fact that the mind of the sceptic was so deeply penetrated by this circumstance, goes strongly against the supposition of his extreme weakness. By the exhibition of this heavenly character, his hollow sceptical system was prostrated; the reality of the Divinity, in its indwelling power, took hold of his soul, while in his professions he denied its reality. The deep inward wants of his nature, which by mistaken speculation had driven him to scepticism, here acted with all their power. His spirit's eye saw the light, and he could not persuade himself that it did not exist. What loftiness and majesty the air of Jesus must have expressed, that although in the deepest humiliation, under the Jewish form so odious to the heathen, and in a garb of mockery, he should have struck with wonder and admiration the mind of Pilate! The Savior replied no more to Pilate's questions; he felt that the Roman would not fight the battle through, and he did not wish to lead him into further temptation. The Roman was moved to astonishment and anguish by this silence; he sought to compel Christ by force to reply. Our Lord made use of this intimation to warn Pilate of a higher power, which was above him; by this he raises the sense of dependence in the mind of Pilate, and also expresses his own consciousness, that he himself is ruled by the high power of God, and not by his own might. With heartfelt compassion for the situation of the unhappy Roman, the Savior, foreseeing the result of the struggle, declares, that those hardhearted priests, who not only thirsted after his own blood, but led Pilate into such severe temptation, sinned far more than he. Deeply abased, as he was, the accused appears here again, as before the Sanhedrim, like the Judge and Sovereign, while he estimates the sin of the Roman Ruler, and gives him a gleam of hope for forgiveness. With sublime dignity the Savior had addressed Pilate; and he instead of feeling offended, began now for the first time to think of freeing him, as if he had done nothing from the beginning. But his efforts were powerless. The secret bonds of the world held his weak nature in too strong embrace; he spoke the words: *You are not a friend to Cæsar;* and he fell!

Now Pilate led Jesus quickly forward, placed himself upon the judgment seat, and after he had called out, *Behold your King*, less probably in order to raise compassion, than to de-

ride the people, who so cruelly compelled him to act against his conscience, he pronounced the sentence, and gave the Savior up to them for crucifixion.

There is a chronological difficulty in regard to the hour in which the condemnation took place. John speaks of the sixth hour, as that of the condemnation, while Mark says the crucifixion took place at the third hour. According to Matthew and Luke also, the Savior had been sometime upon the cross at the sixth hour. But some manuscripts have *third* instead of sixth hour, inserted in John; and moreover, it should be remembered, that John wrote for the people of Asia Minor especially, and might count time from midnight according to Roman custom, and thus his statement, that Jesus was condemned on the sixth hour, would not be inconsistent with the statement of the others, that he was crucified before the third hour. According to this the condemnation took place at six o'clock, (according to our method of computing time,) and the crucifixion before nine.

Matthew alone states, that Pilate by a symbolical act freed himself in the eyes of the people of the guilt of the death of a just man. But his previous sentence, together with the declaration, that he was a just man, whom he had delivered up to crucifixion, shows this act to have been an empty ceremony. But the deluded people cried out, *his blood be upon us and our children;* unconsciously invoking a blessing upon themselves, since while the blood of Abel calls for vengeance, the blood of Christ calls for forgiveness. After the withdrawal of Pilate, who had now released Barabbas to the people, the rough soldiers may have made more mockery of Jesus, as has been before mentioned, since he still wore the purple robe and the crown of thorns. When they would lead him to the place of punishment, they put his own clothes upon him, and then burdened him with the cross.

Now that we have reached the conclusion of the trial of Christ before Pilate, the end of the unhappy Roman deserves some mention. It is nowhere told how the news of the Lord's resurrection affected him. According to Josephus, he indulged in so many abuses and oppressions, subsequently, that the Proconsul of Syria deposed him from his office in the last year of Tiberius, and banished him into Gaul. As to what the Fathers of the Church say of the "Acts" of Pilate, which he sent to Rome in regard to the death of Christ, and which induced Tiberius to adopt Jesus among the number of Gods, the whole account is so garnished, as undoubtedly to deserve no more credit, than a mere legend. But according to the Gospel His-

tory, it is highly probable that Pilate actually wrote to Tiberius on the subject, for since political affairs were concerned in the trial, he would be unwilling that any tidings of a King of the Jews should reach Rome before his own. But since he had already condemned Jesus to death, there was no ground for concealing his favorable opinion of the Savior. From the favorable statements of Pilate, a legend may have been formed, that Tiberius had allowed Christ to be adopted by the Senate into the company of the Gods.

Cincinnati, March, 1836.

Art 2.—THE BACKWOODSMAN.

BY E. PEABODY.

The silent wilderness for me,
  Where never sound is heard,
Save the rustling of the squirrel's foot,
  And the flitting wing of bird,—
Or its low and interrupted note,
  And the deer's quick, crackling tread,
And the swaying of the forest boughs,
  As the wind moves overhead.

Alone, (how glorious to be free!)
  My good dog at my side,
My rifle hanging in my arm,
  I range the forests wide.
And now the regal buffalo
  Across the plains I chase;
Now track the mountain stream to find
  The beaver's lurking place.

I stand upon the mountain's top,
  And (solitude profound!)
Not even a woodman's smoke curls up
  Within the horizon's bound.

Below, as o'er its ocean breadth
  The air's light currents run,
The wilderness of moving leaves
  Is glancing in the sun.

I look around to where the sky
  Meets the far forest line,
And this imperial domain—
  This kingdom—all is mine.
This bending heaven—these floating clouds—
  Waters that ever roll—
And wilderness of glory, bring
  Their offerings to my soul.

My palace, built by God's own hand,
  The world's fresh prime hath seen;
Wide stretch its living halls away,
  Pillared and roofed with green.
My music is the wind that now
  Pours loud its swelling bars,
Now lulls in dying cadences,—
  My festal lamps are stars.

Though when, in this my lonely home,
  My star-watched couch I press,
I hear no fond "good night"—think not
  I am companionless.
O no! I see my father's house,
  The hill, the tree, the stream,
And the looks and voices of my home
  Come gently to my dream.

And in these solitary haunts,
  While slumbers every tree
In night and silence, God himself
  Seems nearer unto me.
I *feel* his presence in these shades
  Like the embracing air;
And as my eye-lids close in sleep,
  My heart is hushed in prayer.

Mobile, Feb. 22.

Art. 3.—THE EVIL EYE.

IF THINE EYE BE EVIL, THY WHOLE BODY SHALL BE FULL OF DARKNESS.

The superstition of the Evil Eye—the eye, which struck terror into all who beheld it, and which was believed to blight with disease and deformity the fair and blooming, which it looked upon—the eye, whose glance made fond mothers shudder, and is fabled to have blanched the cheek, and withered the frame of the most promising children—this superstition has a moral truth whose import we may see illustrated every day of our lives. There is an evil eye, with which too many, alas! see, which throws a blight on all it looks upon, which looks upon good, and calls it evil, which looks upon light and calls it darkness, and which, disagreeable as it may be to others, has its chief misery for its possessor. It may shade with partial gloom the joys and hopes of others, but it shuts out all light from its possessor. His eye is evil, his whole body is full of darkness. Before its vision, our neighbor's worth, the world's varied scenes, life's experience, and the ways of Providence, seem clothed in darkness and despair. We speak now of the false judgments which the evil eye forms of its neighbor's character.

It sees only darkness in its neighbor's heart. Looking through the medium of jealousy, it beholds evil in all his deeds, and malice in all his sayings. Unconscious of its own distorting and discoloring medium, it attributes the spots and deformities that are upon itself, to the object on which it gazes, just as a man who wears green spectacles beholds earth and heaven, and the face of friends arrayed in uniform green. We are little aware how much our judgments of our neighbor are influenced by this principle. For it is a part of the evil, that the mind is so deceived, as to be unconscious of the wrong it does, and the mistake it makes. We may, if we choose, so look upon the most simple and innocent remark, as to view in it nothing but malice and treason. We may, if we choose, regard the most harmless action, so as to perceive in it the darkest designs upon us. We may, if we will, so contemplate the most unsophisticated character, as to read in him the lineaments of falsity, and even of villany.

No persons are more deserving of our pity, although they do not often obtain it, than those who are afflicted by this un-

fortunate tendency to jealousy and suspicion. We can trace its unhappy influence in the great events of history, the intrigues of state and the lives of illustrious characters, and also in the every day life and common personages around us.

Rousseau is the best instance that can be given of the miserable excess of this tendency. He thought, that the world was always plotting against him: if his friends smiled on him, he thought they were making fun of him; if they seemed sedate, he supposed they were weary of his company, and could not endure him; if the world praised his works, he suspected they were striving to flatter him into folly, or had some other sinister designs; if the public did not notice him, he was tormented with the idea, that they were conspiring to deprive him of his deserved fame. A friend would sometimes meet him in the street or visit him in his chamber, and find him very agreeable, and enjoy a most delightful hour with the most fascinating of men. The next day, that same friend would meet the unhappy poet, and find him sullen and silent—so much so, that he would not utter a word, or give a look of recognition. And when this matter was inquired into, it appeared that the irritable genius had taken hold of some trifling common place remark, which his friend had uttered, and that he had so brooded over it in jealousy, as to hatch out a whole throng of malicious insinuations and downright insults from a friendly, innocent saying.

But it does not require such examples as Rousseau's to illustrate the tendency which we are considering. We may see its influence every day of our lives, and in the characters of our friends. It is the source of almost all the suspicion, and supposed insults, which so embitter society. It is unpardonable, that so many people are unaware of its influence, in the face of so many examples—unpardonable, that they should allow themselves to be so blinded by accidental prejudice, and disregard the truth, that prejudice may see nothing but evil in good, and good in evil—that we may, if we will, look at characters in a wrong light, and judge them with about as much truth, as if we looked at a piece of tapestry on the wrong side in order to decide on its merits; or on a fair picture, so as to see only the coarse canvas and the marks of the brush.

When the stern prophet, clad in rough garment of camels' hair, and eating the wild food of the forest, appeared in the wilderness of Judea, the narrow-minded, suspicious Jews, entirely ignorant of the self-denying piety that naturally prompts to such a course, could only wonder at the sublime ascetic, and say "he hath a devil." When Jesus came and appeared in

gentle guise, and mingled in the social circle, and enjoyed the common blessings of existence, and appeared a man among men—they were quite as little inclined to understand him, as they had been to understand his austere predecessor. "Behold," said they, "a wine-bibber and a friend of publicans and sinners."

So stupid or illnatured were the Jews, and so stupid and illnatured are many people now-a-days. They need to be made mindful of the power of prejudice, and the influence of their own whims, before they can rightly judge of their neighbor's worth. Until they cast aside their prejudices, and judge him in fair and charitable spirit, all he can do or say, will be of no avail. Even his kindness and mild forbearance will only give occasion to new misunderstanding and increase the bitterness of dislike,

"As Heaven's blest ray makes vinegar more sour."

Jealous infirmity of temper and pertinacity of prejudice, have been mentioned as the source of these dark views of our neighbor's character. Sceptical distrust in all human virtue is another. But without dwelling on the unhappy influence of scepticism in perverting our judgments of mankind, we drop the subject, only remarking, that he who looks with evil eye on his brother, and sees nothing but darkness in him, is far more pitiable than the harmless object of his jealous and distorting vision. S. O.

Art. 4.—LEAVES FROM A JOURNAL.

No. III.—Colombia.

The appearance of these Spanish American cities in the evening is particularly interesting, and

"Would you view Saint Martha right,
Go visit it by the pale moonlight;
For the gay beams of garish day
Gild, but to flout, the filthy way"—

But in the night all the degrading circumstances of poverty and dirt are kept out of view. The massive and sombre looking houses, with lattice and balcony, with here and there a church or convent, its tall domes silvered by the moonlight, the narrow streets and large squares filled with groups of people, among whom the flowing black robes of the priests are

frequent; the numerous parties of soldiers marching about with fine bands of music, and the continual tinkling of guitars; all these might almost carry one back to the days of Gil Blas, and one might fancy that in yonder balcony stood the fair Serafina listening to the serenade of Don Raphael, or that this was the identical roof over which Don Cleofas escaped from the bullies. But if romance ever was here, it departed with the old Spaniards. Republican governments play the mischief with poetry and the picturesque, and although more free, the Colombians must be less interesting than formerly:—

> These are the days of fact, not fable
> Of Knights, but not of the Round Table.

Instead of high-born and beautiful Doñas, we have mulattoe ladies smoking cigars; instead of gay cavaliers in trunk breeches and flowing cloak, we have negro colonels in swallow tailed coats; and the only knights errant in these degenerate days, are your Birmingham agents with pattern books under their arms, and Yankee supercargoes with lots of Codfish, Candles and Domestics, who scour the coast from Vera Cruz to Cape Horn, running their jib-booms into every port and river mouth.

Dec. 20th. Yesterday was the festival of "La Concepcion," and in the afternoon a splendid procession passed through the principal streets, consisting of Padres with the Image of the Virgin in wax, decked out most fantastically, and elevated on a throne borne on men's shoulders, the citizens and military following with a splendid band of sixty musicians. At every corner guns and pistols were popping off in honor of Mary Mother, and squibs and fireworks were hissing about her in all directions. The fronts of the houses were hung with tapestry, and every one was in his best attire. Dancing and gambling in the public squares finished the solemnities of the day.

Although New Grenada contains about a million and a half of souls, yet the political population, or those who vote and make the laws, is said not to be more than ten thousand. The others, although by the constitution they possess the same rights, are mere automatons in the hands of the few.

In any of the cities, let twenty young men of the higher classes go and arrest the Governor, and they can take the reins into their own hands; they can make soldiers of two or three thousand of the canaille, who will never think of resisting any order that is given by a man with epaulets on his shoulders, but will march out and fight the battles of these

self-appointed twenty, without having sufficient moral courage to run away, or lay down their arms, and all die on the spot from mere inertness. This is almost incredible, but it has often happened, and would again, if a few daring spirits should start a revolution. The mass of the people are perfectly passive, and care for nothing but the *dolce far niente.*

Jan. 1, 1834. We have had some Bull fights the last week, but they are miserable caricatures of those of old Spain. An enclosure is made in the Plaza Mayor, in which three or four half grown and wholly starved bulls are let out to be tormented by some fifty blackguards, who poke them with sticks armed with iron points, and pull them by the tail, until the poor animal makes a charge and upsets two or three of his tormentors, but as his horns are sawed off, no mischief is done.

These people seem to think it great sport however, and the whole population attends, apparently as much delighted by a bloody nose or torn jacket, as is that of Madrid at the slaughter of half a dozen men and horses, and twenty bulls.

The Colombians are far from being a gay people. You seldom hear a laugh among them, except from a negro; seldom do you hear a man sing at his work. Any outward display of hilarity would be too much trouble; yet they are very frivolous, nothing strikes them seriously, they make a scoff of the most grave matters. Sometime ago there was an attempt to introduce Trial by Jury; a serious matter enough, one would think. Not so thought these people, they soon made the word Jury a jest and a bye-word; even the common blackguards about the streets used it as a synonyme for stolen goods. A fellow would come to you with "Do you want to buy a Jury?" meaning a hide which he had stolen.

Feb. 10. Yesterday a party was made up at the house of my friend Don Tomás, to go and dine at a country seat, or *Rosa*, as they are called, about three miles from town. We went on horseback, F. M. D. and myself; it was a pretty situation on the bank of the river Manzanares, with a noble grove of mango trees, under which a party of ladies was seated. It consisted of the Sénora Jacinta and her five daughters, who had come out here to bathe, and were waiting for the cool of the evening to return to town. They were handsome girls, from 15 to 25 years of age; one especially, Dolorés, had a fine figure, and those large, brilliant black eyes, which as the poet says,

"Flash a thousand things at once."

These Creole ladies have a great deal of natural grace, and the

Spanish accents drop from their pretty mouths as softly as if the words were of satin. Our servants were sent off to town for eatables to form a sort of pic nic entertainment, and while we were waiting for their return, Don Tomas began to show us how to make *palitos* for the ladies. These are nothing more than little twigs of lemon tree, much used by all classes to rub their teeth with, and sweeten the breath. A Colombian fair one employs about three-fourths of her time in this edifying dissipation, and it is considered a high compliment for a lady to take the *palito* from her own lips and give it to a Caballero. We were joined by a party of officers, who sought, I suppose, to relieve the monotony of their lives in these piping times of peace, by the society of the ladies. Here, as every where else, the military seem to be especial favorites with the sex, and these Creole heroes rejoice in as exquisite an air as if they paraded Regent street or Broadway, instead of the "Plaza de la Constitucion." They are fiercely mustachoed, but are generally small slight looking men, with the exception of those from the high table lands in the interior, where the population is as florid and muscular as in New England. One of these from Antiogua, was of our party, and might have been taken for a Kentuckian for his length of limb and breadth of shoulders.

When the servants came, we spread out our dinner on the grass, and sat down around it; but there was much more fun than eating going on, for these Sénoritas, though they look so sleepy, can yet on occasions rattle and flirt pretty considerably. After the repast, one of the officers produced his guitar, and the rest of the party ranged themselves in couples for waltzing. Even Don Tomás forgot his gouty toe, and stood up, under the joint influence of the bright eyes of Miss Dolorés, and a bottle of sherry. But the Sénorita was too much for him, and after a smart whirl of ten minutes, he was "used up."

By the light of the moon we returned to town, much pleased with our jaunt. S. C. C.

Never does human folly and learned ignorance appear in a more disgusting point of view, than in these disputes of Christians among themselves; nor does any study appear so well calculated to foster infidelity as the history of Christian sects, unless the reader carefully distinguish the doctrines of the Bible from the miserable disputes of pretended Christians.—*Douglas.*

Art. 5.—OTHER PEOPLE DO SO.

What a charm lies in these simple words—other people do so. They have furnished a pretext for more than half the wrong that has been done in the world, and are still made an excuse for most of the folly that people run into. Are you, for instance, opposed to any extravagance or eccentricity in modes of dress or living? You will give up all your opposition and too often consider yourself justified in going to any excess, if you can plead in justification "Other people do so." If you are opposed to drinking brandy or indulging in gaming, and happen to be in a community where these practices are prevalent, you fall in with the fashion, not because you like it, but—"Other people do so"—"you don't wish to be singular."

We are not half aware, how much we are guided and deluded by this false spirit. Many are unconsciously so subservient to the minds of others, as to have no will of their own. Their opinions are moulded by the public opinion, or forced into compliance with it by fear of offending. And sometimes this bugbear of public opinion is so mighty, that the whole multitude will advocate measures, which not a single man in his own soul approves, but which each advocates, because he thinks it will be the general voice. I have actually known a company of young men to cry out in favor of a measure, which not a single individual approved, but which each advocated because he supposed the others would: and thus a bugbear, a man of straw—an imaginary public opinion has more force than the actual opinions of those who constitute the public.

If any man by his impudence starts some striking view, and makes the world believe that this view meets with general approbation, the whole public will adopt it. All wish to be on the strong side, and moreover without any selfish wish to agree with the stronger, there is a sort of unconscious imitation, which leads people to do as others do. They follow the fashion, or what they suppose is to be the fashion, in all things. Some French milliner, for instance, starts a new kind of sleeve, and forthwith the fashion is followed by the ton of Paris, and soon the whole civilized world catches the infection. And just so it is in manners and opinions. Let some one take the lead and the world will follow. And often the oddest freaks of mankind will have the most imitators. Man is about as gregarious and imitative as the sheep. And this is an argument for the old saying, that man is a microcosm, and has in him

the elements of all things, both earth and air, beast and bird, fish and insect, dust and deity.

It is said, that a flock of sheep were once going through a street in Edinburgh, when a single foot passenger appeared walking in front of them. Whereupon the horned monarch of the fleecy tribe, the old bell sheep, not seeming to be aware that there was ample room for him and his flock to pass on each side of the solitary traveller, took the strange notion to leap over the man's head, which he did with entire success; upon this the whole flock followed, each in turn, leaping over the head of the astonished pedestrian. When we laugh at such a story as this, we must remember, that man with all his boasted wisdom, is apt in his tendency to imitate, to do quite as ridiculous feats as this simple flock.

Where has there been a fool or a madman, who has not found his followers? Answer, ye crowd of pale faced young men, with down turned collar, who imitate the follies of Byron. Bear witness, ye thousands, who follow in the train of Joe Smith, the Mormonite. Say, ye votaries of a Matthias or a Burchard—how much better are ye than the flock of sheep? Would to heaven you were as innocent.

A quaint religious writer, speaking of the tendency of mankind and woman kind to follow every new light fanatic, says, that if some austere looking personage should run through the streets shouting forth his fanaticism, and should finally dive head foremost into a ditch, so that his legs only should stick up out of the mud, he would have so many imitators, that the ditch would soon be full.

But we are becoming severe. We must stop. It is wrong to quarrel so with human nature. Even its follies are perversions of some good principle. Even this odd tendency, to do as other people do, comes from a noble part of our nature. It leads us into much extravagance and error, but also gives us much joy, and may be made a means of great good. It comes from the sympathetic principle; and if it makes us sometimes join the world in its follies, it also makes us kind and sympathetic; it leads us to weep with those who weep, and rejoice with those who rejoice. This principle is necessary to society, for without the disposition to do as others do, society could never have been formed from the wild elements of barbaric life. The ignorant and savage mass could never have been actuated by one impulse, and inspired by the soul of a Minos or Lycurgus.

This principle, too, is the great agent in education. For by imitation—by doing as others do, and feeling as others seem

to feel, the habits and characters of the young are formed. Thus it is far more important what examples are set before the young, than what is taught them in words.

The celebrated Count Rumford seems to have availed himself of this principle in his house of industry at Munich. In order to inspire the rising generation with an early bias towards labor, he invited parents to send their children to this establishment before they were old enough to do any work, and actually paid them for doing nothing, and for merely being present, when others were working around them. These children, he tells us, were placed upon seats around the hall, where other children worked, while they were obliged to remain idle spectators: and in this situation, they soon became so uneasy at their own inactivity, that they frequently solicited with great importunity to be employed, and often cried bitterly if the favor was not instantly granted. Such being the case, let us take good heed to our company. S. O.

Art. 6.—THE PRESENCE OF GOD.

From the Spanish of Melendez Valdez.

Where'er, O God! my anxious eyes I turn,
There my astonished spirit finds thy steps;
There still thou art, and all the vast expanse
Which the high arch'd Empyrean bounds
Is full of thee; there clothed in light thou hast
Thy lofty throne, and all thy glories shine—
The humblest flower which blossoms in the vale;
The Mountain old, crowned with eternal snows
Which lifts its head to Heaven, and strikes its roots
Down to the central regions of the Globe;
The evening breeze, which gliding softly by,
Plays with the flowers, or stirs the whispering leaves;
And the bright Sun which animates the whole,
All tell me, with intelligible voice,
That in the Sun thou shinest, on the wings
Of the swift wind thou sailest from the West
Even to the farthest Orient; that the Peak
Of the vast mountain offers thee a throne
Upon its snowy summit, and the flower
Springs up beneath thy vivifying breath. S. C. C.

Art. 7.—FALSE REASONING OF TRINITARIANS.

A common argument which some persons bring forward in defence of the doctrine of the Trinity, is drawn from a fancied analogy between the unintelligibleness of this doctrine, and the unintelligibleness of many things in Nature. They illustrate in this way. "You object to the doctrine of the Trinity," they say, "because your reason is not satisfied with it. But how many things are there in the world of nature which your reason cannot fathom. The principle and the process of of the growth of a single blade of grass is perfectly unintelligible to you. Your mind must rest itself on partial and obscure truths. And so it should be with this sublime and incomprehensible doctrine of a Triune God."

But such language is but sophistry. The two cases are not parallel cases. With regard to the phenomena of Nature, I see that they do really take place. I *know*—I am convinced by my senses and by my consciousness, that such and such facts actually take place. The blade of grass springs up—the rain falls—fire burns—cold freezes. True, the immediate principle which produces these phenomena, and the mode in which it acts, are hidden from us. We only know what takes place. *How* it takes place, we cannot tell. But what analogy has this with the Trinity? To make the cases parallel, I must *know* that the doctrine that three distinct and every way equal persons or beings are *not* three, but one—that each one is the Supreme God, and yet not the Supreme God—I must *know* that such a proposition is true, just as I must know or be convinced by my senses that the fact of the growth of the plant is true. *Then*, after having established this doctrine as a truth of Revelation and Reason, I am prepared to acknowledge my ignorance *how* such a union can be, as this which is alleged, of three equal, supreme persons, being but one person. But, let it be seen, my *Reason* must first be convinced of the truth of the doctrine, just as in the first case my *senses* were convinced that the plant grew. I cannot admit *an absurdity in terms.* If a man tells me that three are one, and one is three, and that one can only be one by being three, I cannot listen to him for a moment. Reason and common sense are shocked. My mind must be totally changed in its structure before I can admit his assertion.*

* But it is said, "this is a subject about which we cannot, and must not attempt to reason. It is high, we cannot attain unto it." We answer, do not you

Here then lies the fallacy, in the supposed analogy between the two cases which the Trinitarian brings forward to support his theory. In the first case, where certain phenomena are presented to my senses and mind, I *can* see, and reason about so much as I see. I am not conscious of any revolting of reason. *I can see a part of the thing itself*, though it be but a small part, and humbly acknowledge that there is more of which I know nothing, but which may sooner or later come to light. And what I see, I know.

But in the latter case, the doctrine of the Trinity, *I cannot see at all.* All is confusion. It is not *a part* only that I cannot see, but it is *the whole.* The eye of my mind cannot see it. It is not simply mysterious and unintelligible—it is *absurd.* It is a contradiction in terms. It is contrary to all our ideas of things terrestrial and celestial, and we must have differently constituted minds from those we now possess before we can believe it.

It is said by some, that if this doctrine were in the Scriptures, they would believe it. But, to us it appears absolutely *impossible* that it should be there. We say we have a Revelation—that is, something revealed, made known to us. But look at this doctrine, and see if there be any thing in it *made known.* Is not rather the simple and sublime doctrine of the strict Unity of the Godhead obscured and degraded, so that no common mortal can contemplate it with any but confused and shocked feelings? If it be said that this doctrine is a part of a clear Revelation—we say, this is not only a mere assertion, but is absurd, for there can be no revelation where nothing is revealed, and the Trinitarian himself says it is incomprehensible to himself, and if so, then it has not been a revealed doctrine. We repeat, it seems to us impossible it should be in the Bible, for the All Wise and Perfect One utters but *one* voice, and that voice sounds aloud through Revelation as well as Nature.

We may fairly conclude then, *a priori*, that no such doctrine as that of a Triune God is a revealed doctrine of Scripture. Turning then to the Scriptures, we find that they prove the very reverse, that there is "one God *and* one mediator Jesus Christ."

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yourselves reason about it when you endeavor to persuade us that it is found in the Scriptures—when you bring your texts, and interpret them according to your own reason? And again, upon your principles, can we exercise our reason upon *any* truth of Revelation, since *all* are high truths? But how then shall we decide what Scripture teaches, unless we use our reason? And how shall we account for the vast number of differing *orthodox* interpretations of Scripture, except by the fact that each interpreter used his own reason?

It is not enough then for Trinitarians to say that this doctrine of a Triune Deity is incomprehensible, and the phenomena of Nature are incomprehensible, and if we reject the one on this ground, we must also disbelieve the other. This is false reasoning. The latter are established facts. The former is a disputed dogma; a bare statement of which is looked for in vain in the Scriptures, but directly falsified by their whole tenor; a doctrine opposed to all reason and the harmony of things, a proposition self-contradictory and therefore absurd. Besides which, its origin is plainly traced to human speculations; to a heathen philosophy which grew up almost with Christianity itself, and has overshadowed the pure doctrines of its Founder, almost to the present day.

If Trinitarians wish that their distinguishing dogma should abide, and not lose converts, let them make it consonant with Reason and Scripture (for the two are inseparable): then, but never till then, shall we place its incomprehensibility upon the same ground with the sublime, rational, all-harmonious mysteries of the phenomena of the natural world.

St. Louis. C. P. C.

Art. 8.—SCRAPS FROM A PREACHER'S PORT FOLIO.

A MELANCHOLY TRUTH.

Now-a-days most men seem to forget that they are individuals and individually responsible. They act as if there were one, all-comprehending conscience, the undivided property of the whole, but in which no one holds any exclusive interest. Every body goes on with the rest, asking few questions, and although he may be a little dissatisfied with the course of things, he says little and sees less. We imbibe the spirit of the community, whatever it may be, as freely and carelessly, as if our only business in life were to imitate the faults and follies of our neighbors.

MISSIONS TO THE OSAGE INDIANS, &c.

We have never had much confidence in the usefulness of missions to American Indians, as they are commonly conducted. Since the *almost* successful efforts made in Massachusetts, before the time of Philip's war, nothing of very great moment has been accomplished. In this opinion we were confirmed by a conversation recently held with Lieut. ——, of the U. S. Infantry, whom we had the pleasure of meeting on board the steamboat "Alton," last month. He has been stationed for some years at Port Gibson, Ark., and has had every opportunity of observing the progress of the missions to several tribes of Indians, in that vicinity. He told me that he knows almost the whole Osage nation, and has never seen *one* who could in any sense be called a Christian, or who could even read. I spoke of the more favorable reports which are circulated about them, and he said he had heard such very often; but that as to the *fact*, he could not be mistaken, and he was sure that no good had been effected among that tribe by all the missionaries who have been sent to them. The missionaries, he said, were generally men of considerable property, and some of them very rich. He had once conversed with one of the missionaries, a man of uncommon intelligence, who had spent *seventeen* years iu labors among the Osages and other Indians, who confessed that he felt confident of having materially benefitted only *two* individuals: that the general effect produced was not good, but bad; because those who were partially instructed thought themselves better than their countrymen, and became proud and idle; and that their Christianity lasted, in general, only so long as they were fed and clothed gratuitously.

This is not a pleasant account, and we give it, because the truth should be known, whatever it is. The course pursued in almost all missions to the Heathen is a wrong one, as it has been again and again proved. Civilization must precede Christianity, to a certain extent. Teach the Indians to live in houses, to cultivate the ground, to dress and live decently, and they will at the same time receive Christian principles. We earnestly desire to see this experiment fairly tried; to see a broad foundation laid, instead of these desultory, unphilosophical experiments, which have, thus far, almost always failed, although made at the expense of many valuable lives.

AN UNSPIRITUAL AGE.

The present age calls itself practical, and by practical is meant, the subjection of every thing to present, outward use. The work of *Education* now, is not chiefly to strengthen the mind, to cultivate its good affections, and to teach it to find happiness in itself and in the love of goodness; but rather to instruct it how to become the hewer of wood and drawer of water for the body. *Religion* is looked upon with suspicious eyes, because it is disconnected with what is called practical life; it does not give to men clothing or food. Even when it is resorted to, it is more as a means of safety than of spiritual enjoyment; it is taken up in a mechanical way, very little reflection is given, some easy way of passing into the Christian fold is devised, and when it is imagined that all is safe, the man relapses into negligence again. Even religion is made unspiritual—cramped up into creeds—made into a mere speculative set of opinions. Its soul is taken from it, and it is so contrived that a man may be religious, without thinking, without laboriously conforming himself to the holy example of Jesus; he has but to go to church so often, assume such a posture and expression of countenance, say that he believes such or such doctrines,—and it is all done. Yes, even religion, which ought to be the result of one's own calm meditations, which ought to be expressed by daily acts of benevolence, is made a mechanical thing, devoid of thought and feeling. Therefore, if we would be truly religious, we must not trust ourselves to the current of public opinion. We must, by our own meditation and reading, supply the place of external good influences, and snatch from our busy days, a few hours, to be given to the mind and heart.

[The following extract contains the leading idea of the greatest French philosopher of the day.]

There is no total error in an intelligent and rational being. Men, individuals and nations, men of genius and ordinary men, unquestionably give in to many errors, and attach themselves to them; but not to that which makes them errors, but to the part of truth which is in them. Examine to the bottom all the celebrated errors, political, religious, philosophical; there is not one which has not a portion of truth in it. It is this truth joined to the error which gives to the error all its force, sustains it, spreads it, explains and excuses it.—*Victor Cousin.*

A MONEY-LOVING AGE.

If we seek for that characteristic which most distinguishes the present age, we need not be for a moment at a loss. All observing men will give the same answer. It is written in every man's face, and expressed by every man's conduct. We mean the unnatural estimate of wealth. We call it unnatural, and so it is; for, by the many, wealth is regarded as if it contained, in itself, every other good thing that can be enjoyed by mortals. There are thousands, who seem to have no other idea of *prosperity*, than that which is connected with riches. They consider themselves as doing well or ill, in proportion to their income. They call their prospects bright or gloomy, according to the probability of their future wealth. They regard any occupation as desirable or the contrary, solely from considerations of its profitableness. If they hear any one spoken of as a *good* man, their first thought is of his solvency. For all their ideas of prosperity, of doing *well* in the world, are centred in the single stem of wealth. Hence comes their eagerness in its pursuit. Hence it comes, that they labor so intensely that they have not time to enjoy what they get; that they are often almost strangers to their own firesides and families; that they find no time to read, no, not even on the Lord's day,—no time to think, except about business; hence it is, that they press on towards the prize of *their* high calling, forgetting their friends, their health, their comfort, every thing, no matter what, which stands in the way of their glorious progress. Is this picture exaggerated? No; its original may be easily found, and in multitudes we see enough resemblance to make us feel sad. We discover its truth in the heart-burnings and enmities, which competition in business creates; in the respect which mere riches bring to their possessor; in the *haste* to get rich, which is not satisfied with moderate progress, and which often prefers dishonorable pursuits to those which are more praiseworthy, but less lucrative.

Now we are not about to reason against this mammon-worship, to prove its folly, its childishness, its impiety. We will not insult men's understandings by proving that a rich man may be unhappy, or that a poor man is not necessarily to be pitied. Nor, on the other hand, do we wish to occupy the extreme ground of indiscriminate condemnation. We know that extreme poverty is one of the worst of human calamities, that it is very hard to be happy without a competent support, and that wealth, in the hands of the wise, is a great

means of usefulness and happiness. But do not mistake the means for the end. Be industrious, not slaves. He, who keeps to himself no leisure for self-improvement and rational enjoyment suffers, hereby, the worst evil of poverty, and in his eagerness after the means of happiness, forgets to be happy. What we would remark now, concerning the spirit to which we have alluded, is its *demoralizing* tendency. It is a blighting mildew upon every thing pure and noble in society. It degrades public feeling, it shuts up the heart against religious influences, it makes the mind selfish and worldly, to the exclusion of all disinterestedness; it produces a state of social feeling, which, however cunningly adorned with the gilding of luxury, is unpleasant, unsatisfactory, and disgusting to every one whose taste is intellectual and refined. A mere money-loving people are a narrow-minded and low community, however rich. W. G. E.

Art. 9.—MR. ALCOTT'S BOOK

AND THE OBJECTIONS MADE TO IT.

Conversations with Children on the Gospels; edited by A. Bronson Alcott, *Volume* 2. *Boston: James Munroe & Co.*—1837.

In our March number, under the head "Religious Education of Children," we reviewed the first volume of a work upon that subject by Mr. Alcott. We spoke of the book with high respect, as we thought it merited. Since then, however, we have seen severe criticisms upon it, in quarters which show that it has met with strong opposition and grave objections. This was not wholly unexpected by us. We could easily imagine that the views contained in it would be misunderstood and disliked by many. For these views were *new*. This opposition, too, was likely to come from the wise and good. For feeling a deep interest in the preservation of sound opinions on religious and moral subjects, the good and wise are always ready to begin the attack on any reformer in religion and morals. They mistake him for a rash and foolish innovator, and until they find out their mistake, they are his worst enemies, afterward his staunchest friends. The Conservatives are a good party, but they are always the first to stone the

Prophets and hale them into the prison of misrepresentation and abuse.

Now we are very ready to grant that Mr. Alcott's system and Mr. Alcott's book may have many errors in it; but for all that we maintain him to be a prophet. He has made discoveries, so we think, and poured light on the most important subjects of human interest. His *theories* have been of the greatest practical use to us, and we doubt not that he is a lever by which Providence designs to lift to a higher ground the whole business of education. Thinking this, we cannot stop to find fault till we have said it. Thinking this, we feel bound to say a word in reply to some current objections made to the book by those who, we think, do not yet appreciate its high and extraordinary merits.

The worthy editor of the Christian Monitor asks whether we were not extravagant in our praise of Mr. Alcott, and says it is the last book he could speak well of. The very respectable editor of the Boston Daily Advertiser also has a long and severe criticism in his editorial columns under the date of March 21. The charges brought by this article against the book are so very weighty, as to make it necessary for all who take any interest in the matter, to see whether they can be sustained. If they can, Mr. Alcott's whole system should go by the board. If not, he ought to be defended against such a severe attack, the effects of which would naturally be to ruin him altogether in the opinion of the community, and destroy his professional prospects in life. Common justice therefore to the man, as well as the importance of the subject, demand that both sides be heard.

The editor of the Advertiser speaks of Mr. Alcott's system as "radically false and mischievous," as one which he "could not have supposed it possible that any teacher would adopt or any parent would tolerate"—and the effect of the whole upon the children he thinks must be "to impress on their minds many erroneous notions, to puzzle and perplex them with a thousand useless and inexplicable fancies, to accustom them to trifling and irreverent habits of reflection upon the most grave and solemn subjects, to excite them in a degree injurious to their bodily health, as well as the proper and healthful exercise of their minds, and to impress them with a degree of self-esteem, quite unfavorable to the future development of their understanding, as well as to the improvement of their manners."

Now these objections are the very ones which are likely to arise in the mind of a person who opens the book without much previous thought on the subject, and without any prac-

tical acquaintance with the difficulties of getting at the minds of children, and what success or failure is in this department. Accordingly, to sustain his charges the Editor of the Advertiser merely selects and extracts a number of those passages which would strike a superficial reader as most objectionable. And we have no doubt that most of those who read them agreed that it was a clear mass of nonsense—a perfect farrago of absurdity. But we do not think that they would appear in this light to any zealous and practical teacher of the young. All these objections, it seems to us, spring from a misapprehension of the nature of teaching and the nature of a child. Let us look at them one by one.

He thinks this system will "accustom them to trifling and irreverent habits of reflection upon the most grave and solemn subjects." This would be indeed an evil—but what makes him fear it? The answers of the children are childish, we grant, but far from being trifling. Is it not evident that they are always *in earnest*, from the connexion and closeness of application of all which is said? If any thing is clear, this is so, that these children are exercising the whole force of their attention upon the subjects before them. Mr. Alcott, it will be seen, does not suffer the conversation to go on when any sign of carelessness appears. The illustrations are, no doubt, familiar, and drawn from common place objects. We are very apt to think and call this irreverent. Wesley and Whitfield and all popular preachers have been accused of irreverence because their illustrations were familiar and drawn from common life. The illustrations which the Savior used are sanctified to our minds now, but at first they seemed very irreverent to the formal Pharisee and traditional worshipper. Calling God his Father was the most shocking irreverence in their eyes, and they were a going to stone him for it, yet now all our prayers begin "Our Father." The fact is that if religion is to be any thing more than a form, it must be spoken of familiarly as a household thing, and when thus spoken of, men will always cry out "How irreverent." Most people's respect for religion consists in keeping at a respectful distance from it. They pay it all outward homage and respect, but take care that it never comes into their homes and hearts. It is the beauty of Mr. Alcott's plan that religion becomes a familiar, dear and constant inmate in the heart and thoughts of the child.

This is perhaps the strongest objection brought against Mr. Alcott's plan, and therefore we have noticed it first. It is an objection to which all reformers are liable—all who wish to change a formal and ceremonious worship into a living and

real one. Another which is dwelt upon a good deal lies against the method. Mr. Alcott is blamed because he does not teach his own opinions directly, but rather leads on the mind of the child. This method is unusual we know, but not unprecedented. The dogmatic style of teaching is the most common, and on most subjects the right one. But Mr. Alcott has at least one illustrious precedent to justify him—namely, Socrates. Those who remember the admirable conversations of that great sage preserved by Xenophon, will be struck to see how closely and successfully Mr. Alcott has copied his plan of teaching. The object of Socrates was to lead on and bring out the mind of his pupil rather than to impress his own opinions, and we certainly think it the best method of teaching morality. It makes the impression deep, vivid, and permanent.

Another objection on which stress is laid is, that by this plan self-esteem is fostered. This also appears at first sight a plausible view, yet by a closer study we find that the very opposite effect is and must be produced by the system before us. It was the main object of Socrates we know to cure vanity and conceit in his disciples. How did he do it? He first let it *come out*. He gave it a chance to appear, and then exposed it to the light of truth till it withered. He made his pupils ashamed of their vanity. So does Mr. Alcott. Proofs of this are to be fonnd in every part of these volumes. Moreover a strict personal application is constantly made by the children to themselves. For example, is such a conversation as the following likely to impress children "with a self-esteem, quite unfavorable to the future development of their understanding as well as to the improvement of their manners?"

Confession of Faults. What is the grave of the Soul of each particular one of you? Each one of you think within yourself, into what particular grave your spirits are most liable to fall. I shall require an answer from each.

ELLEN. Temper—love of vexing. I sometimes love to say things to plague my little sister.

MR. ALCOTT. Oh, Ellen! to try to give pain! It will need the voice of the Son of God to lift you out of that grave.

GEORGE K. My grave is something like Ellen's.

(*This very unwillingly, as if ashamed.*)

HALES. Mine is passion, I think.

MARTHA. I don't know the principal one, but impatience is one of mine.

FRANCIS. The appetites are mine, and I like to thump and hurt.

MR. ALCOTT. Yes; and it has almost buried you. At first you had not a very strong constitution, and you have indulged yourself

till it is weaker still, and weaker and weaker it will grow, until your mortal body, which has been the grave of the spirit, itself finds a grave in the earth.

FRANCIS. To-day I only mean to eat a piece of ham for my dinner, so big. (*Showing his two fingers.*)

CORINNA. My grave is passion.

ANDREW. Mine is anger.

NATHAN. Laziness and eating are mine.

MR. ALCOTT. You mean eating more than you ought. How does your head feel afterward—does it not feel heavy? How is it with you, Lucia?

(*Lucia did not speak.*)

Perhaps there is not any.

WILLIAM. Mine is anger.

MR. ALCOTT. Anger is more than the grave. The raging of anger is like fire; it originated the pictures of hell. Hell is the state of raging passions.

LEMUEL. My grave is appetites and passions.

CHARLES. Passions. Anger is a hot grave.

SAMUEL R. Tantalizing—a love of playing unkind tricks; and I have a great many more.

MR. ALCOTT. I should like to have the deepest grave told.

SUSAN. Disobedience and thoughtlessness.

MR. ALCOTT. Disobedience is the spade that digs the graves; and sometimes it digs very deep graves.

W. AUGUSTUS. Passions and appetites.

SAMUEL R. Love of tantalizing is the deepest in me.

(*All the rest confessed to this sin, and Mr. Alcott made some observations upon the malignity that has its germ in this habit of tantalizing.*

MR. ALCOTT. But Lucia, you have not told.

LUCIA, (*hesitating.*) Impatience, I believe.

Quickening Agency of Conscience.

MR. ALCOTT. How does the voice of the Son of God come to us in our graves?

MARTHA. By Conscience.

GEORGE K. In repentance. Conscience is the voice of the Son of God.

MR. ALCOTT. As many as think that they have heard the voice of the Son of God may rise.

(*Several did.*)

Tell an instance.

CHARLES. After I came from fishing the last time I went, when you talked to me about it.

ANDREW. When I put a little kitten's feet into the water to frighten it.

GEORGE K. After I have plagued my sister.

LEMUEL. Once I put a little puppy, just born, into the frog pond.

(*He seemed distressed in telling this, and all the others seemed to think it was particularly bad.*)

MR. ALCOTT. All, who are in the habit of troubling your brothers and sisters knowingly, wilfully, may rise.

(*A great many rose.*)

And all this time you were burying your brother and sister in the grave of anger and ill temper. Ellen does not know how much sin in her sister may have its origin in her want of patience and her unkindness.

(*Considerable conversation arose here on their responsibility for the tempers of others, especially of those younger than themselves, which seemed to impress the children very seriously.*)

Another apprehended danger is lest this mode of questioning should "excite them in a degree injurious to their bodily health." We hardly know what to make of this objection. If the "habits of reflection" are "trifling," which is one assertion, they can hardly excite the mind in this extraordinary manner. One of these objections therefore must needs destroy the other. We have heard this age called one of excessive mental excitement, and can easily understand that injury may result both to mind and body by severe studies prosecuted under the spur of strong ambition. But that cheerful and unpremeditated conversations like those recorded here, should have such tendencies ascribed to them, only shows, to our mind, the very hasty manner in which the critic has looked at the subject. It is so trivial an objection, that it tends to vitiate the whole argument.

Another great fear is of errors of opinion, false views, &c. &c. This is the great bugbear with which we, of this magazine, have to be constantly contending. We have to be always saying what we now say again, that the great danger is rather that men shall not think at all, than that they should think erroneously; that the great error is sluggishness of mind and indifference to the truth; that if the mind is suffered to act freely on great subjects, truth must be in the end the gainer by it. These are the principles to which all cheerfully assent in the abstract, but unanimously object to in practice. Few have faith enough in the power of truth and its adaptation to the human mind to allow of free inquiry and examination. The author of this book is one of that few. We also are pledged to these principles in theory, and we shall aim as far as in us lies to uphold and protect their practical application.

Editor.

Art. 10.—POEMS,

By Oliver Wendell Holmes.—*Boston: Otis, Broaders & Co.* 1836.

Good poetry is not so common an article in this country as to allow us to pass by without notice such a fine little collection as that, the name of which stands written above. We had seen many of these pieces before—we had laughed and pondered, sighed and smiled over them often; of many we had copies carefully preserved and often referred to, and it pleased us much to find them again in this fair leaved, neatly printed little book. Well do we remember the first appearance of many of them in past college times—"the joy, the triumph, the delight, the madness," with which we heard them read in social circle around a classmate's fire.

The first and longest poem is one which was recited with immense applause before a literary society in Cambridge, last summer. It relates to poetry, its nature and developments, and certainly contains some of the sweetest and most sparkling images and melodies which we have ever seen in American poetry. We cannot to be sure agree with the theory of our friend, that poetry is only *expression*—that the poet is he who expresses more clearly what all possess. Yet hiso wn admirable power of expression goes far to justify him in making the assertion. What can be finer than this description of different English measures?

> The proud heroic, with its pulse-like beat,
> Rings like the cymbals clashing as they meet;
> The sweet Spenserian, gathering as it flows,
> Sweeps gently onward to its dying close,
> Where waves on waves in long succession pour,
> Till the ninth billow melts along the shore;
> The lonely spirit of the mournful lay
> Which lives immortal as the verse of Gray,
> In sable plumage slowly drifts along
> On eagle pinion, through the air of song;
> The glittering lyric bounds elastic by,
> With flashing ringlets and exulting eye,
> While every image, in her airy whirl,
> Gleams like a diamond on a dancing girl.

But if we begin to extract from this fine poem, we shall

never leave off; so we will simply insert the closing lines, which ring like a grand swell of music from a full band.

Immortal art! where'er the rounded sky
Bends o'er the cradle where thy children lie,
Their home is earth, their herald every tongue
Whose accents echo to the voice that sung.
One leap of ocean scatters on the sand
The quarried bulwarks of the loosening land;
One thrill of earth dissolves a century's toil,
Strewed like the leaves that vanish in the soil;
One hill o'erflows, and cities sink below,
Their marbles splintering in the lava's glow;
But one sweet tone, scarce whispered to the air,
From shore to shore, the blasts of ages bear;
One humble name, which oft, perchance, has borne
The tyrant's mockery and the courtier's scorn,
Towers o'er the dust of earth's forgotten graves,
As once, emerging through the waste of waves,
The rocky Titan, round whose shattered spear
Coiled the last whirlpool of the drowning sphere!

We will insert one of the pathetic and one of the humorous poems as specimens of our author's power in either style. And after reading them, we think all readers of poetry will want to get the book. The first is from the leading poem, and describes the grave yard which stands between two churches in Cambridge. In one of these he was delivering the poem. This will explain some allusions in the piece.

Our ancient church! its lowly tower,
  Beneath the loftier spire
Is shadowed when the sunset hour
  Clothes the tall shaft in fire;
It sinks below the distant eye,
  Long ere the glittering vane,
High wheeling in the western sky,
  Has faded o'er the plain.

Like Sentinel and Nun they keep
  Their vigil on the green;
One seems to guard, and one to weep,
  The dead that lie between;

And both roll out, so full and near,
  Their music's mingling waves,
They shake the grass, whose pennoned spear
  Leans on the narrow graves.

The stranger parts the flaunting weeds,
  Whose seeds the winds have strown
So thick beneath the line he reads,
  They shade the sculptured stone;
The child unveils his clustered brow,
  And ponders for a while
The graven willow's pendent bough,
  Or rudest cherub's smile.

But what to them the dirge, the knell?
  These were the mourner's share;—
The sullen clang, whose heavy swell
  Throbbed through the beating air;—
The rattling cord,—the rolling stone,—
  The shelving sand that slid,
And far beneath with hollow tone
  Rung on the coffin's lid.

The slumberer's mound grows fresh and green,
  Then slowly disappears;
The mosses creep, the gray stones lean,
  Earth hides his date and years;
But long before the once loved name
  Is sunk or worn away,
No lip the silent dust may claim,
  That pressed the breathing clay.

Go where the ancient pathway guides,
  See where our sires laid down
Their smiling babes, their cherished brides,
  The patriarchs of the town;
Hast thou a tear for buried love?
  A sigh for transient power?
All that a century left above,
  Go, read it in an hour!

The Indian's shaft, the Briton's ball,
  The sabre's thirsting edge,

The hot shell, shattering in its fall,
  The bayonet's rending wedge,
Here scattered death; yet seek the spot,
  No trace thine eye can see,
No altar,—and they need it not
  Who leave their children free!

Look where the turbid rain drops stand
  In many a chiselled square,
The knightly crest, the shield, the brand
  Of honored names were there;—
Alas! for every tear is dried
  Those blazoned tablets knew,
Save when the icy marble's side
  Drips with the evening dew.

Or gaze upon yon pillared stone,
  The empty urn of pride;
There stands the Goblet and the Sun,—
  What need of more beside?
Where lives the memory of the dead,
  Who made their tomb a toy?
Whose ashes press that nameless bed?
  Go, ask the village boy!

Lean o'er the slender western wall,
  Ye ever roaming girls;
The breath that bids the blossom fall
  May lift your floating curls,
To sweep the simple lines that tell
  An exile's date and doom;—
And sigh, for where his daughters dwell,
  They wreathe the stranger's tomb.

And one amid these shades was born,
  Beneath this turf who lies,
Once beaming as the summer's morn,
  That closed her gentle eyes;—
If sinless angels love as we,
  Who stood thy grave beside,
Three seraph welcomes waited thee,
  The daughter, sister, bride!

I wandered to thy buried mound
When earth was hid, below
The level of the glaring ground,
Choked to its gates with snow,
And when with summer's flowing waves
The lake of verdure rolled,
As if a Sultan's white-robed slaves
Had scattered pearls and gold.

Nay, the soft pinions of the air,
That lift this trembling tone,
Its breath of love may almost bear,
To kiss thy funeral stone;—
And,—now thy smiles have past away,
For all the joy they gave,
May sweetest dews and warmest ray
Lie on thine early grave!

When damps beneath, and storms above
Have bowed these fragile towers,
Still o'er the graves yon locust-grove
Shall swing its orient flowers;—
And I would ask no mouldering bust,
If e'er this humble line,
Which breathed a sigh o'er other's dust,
Might call a tear on mine.

The following piece strikes us as one of the happiest of the humorous pieces. But inexorable grammar has compelled the poet to alter to a more prosaic sound that most melodious line

"Ah! many a lid Love lurks between."

THE DILEMMA.

Now, by the blessed Paphian queen,
Who heaves the breast of sweet sixteen;
By every name I cut on bark
Before my morning star grew dark;
By Hymen's torch, by Cupid's dart,
By all that thrills the beating heart;
The bright black eye, the melting blue,—
I cannot choose between the two.

I had a vision in my dreams;—
I saw a row of twenty beams;

From every beam a rope was hung,
In every rope a lover swung;
I asked the hue of every eye,
That bade each luckless lover die;
Ten livid lips said, heavenly blue,
And ten accused the darker hue.

I asked a matron which she deemed
With fairest light of beauty beamed;
She answered, some thought both were fair,—
Give her blue eyes and golden hair,
I might have liked her judgment well,
But, as she spoke, she rung the bell,
And all her girls, nor small, nor few,
Came marching in,—their eyes were blue.

I asked a maiden; back she flung
The locks that round her forehead hung;
And turned her eye, a glorious one,
Bright as a diamond in the sun,
On me, until beneath its rays
I felt as if my hair would blaze;
She liked all eyes but eyes of green;
She looked at me; what could she mean!

Ah! many lids Love lurks between,
Nor heeds the coloring of his screen;
And when his random arrows fly,
The victim falls, yet knows not why.
Gaze not upon his shield of jet,
The shaft upon the string is set;
Look not beneath his azure veil,
Though every limb were cased in mail.

Well both might make a martyr break
The chain that bound him to the stake;
And both with but a single ray,
Can melt our very hearts away;
And both, when balanced, hardly seem
To stir the scales or rock the beam;
But that is dearest, all the while,
That wears for us the sweetest smile.

We wish we had room to entertain our readers by inserting some others as good as these. Such are "The Last Leaf"—"Reflections of a proud Pedestrian"—"The Grisette"—"Qui Vive," &c.

Art. II.—THEORY AND PRACTICE.

There is a saying which I used often to hear which offended me very much, and which I always did my best to oppose and deride. It was this—*It may be true in Theory, but it is false in Practice.* "True in theory, and not in practice—how can that be? said I. Do not theory and practice belong to the same world? Am I not I, the theorizer, and you the practical man, living under God's sun together? If my idea is true, it can be shown to be true; it can be acted out as true, and will prove itself true before men and angels. If it is false, it is false, both in theory and practice, and there is an end of it. Is the search after truth merely an amusement, which we may indulge in in our closets, but which is to have no effect upon the world, no influence on human happiness. All truth is useful, is practical, and in this faith will I live and die."

I was right, and I was wrong. All truth is in the end useful—and can be brought to bear practically. So far I was right. But all truth cannot be brought to bear to-day or to-morrow, by you nor by me. I was wrong in overlooking the thousand circumstances of time and situation which hang like clogs on the wing of the mightiest truth, and make its course circuitous and slow.

There is a mere theorist, who is worth little—and there is a mere practical man, who is worth perhaps still less. Let me endeavor to characterize them in the manner of Theophrastus.

The mere theorist is he, who wishes to see his ideas instantly realized, without allowing for the friction which takes place in all movements, moral no less than mechanical. "A thing is on the whole good, therefore let it be instantly done," saith he. Political theorizing deluged France with blood in the revolution. "All men are free and equal," said the philosophers. Remove therefore all restraint, do away with all old customs and institutions, and make society over again anew. They found it easy enough to do the first part, but the last was harder. They could cut off the king's head—shoot, stab, hang and banish the nobility, and fill the popular mind with a blind rage against all authority and power:

> They opened. But to shut,
> Excelled their power.

They had raised a demon they could not lay, because they had not asked whether France, with all its ignorance, superstition and atheism, was prepared for the same kind of government

as the United States of America. Just so the moral theorizer disregards circumstances, and whether his plan be to promote temperance, peace, abolition or chastity, runs foul of a thousand obstacles. It is right, he says, therefore it must be done this moment, or you are all villains and hypocrites. This naturally excites a little anger on the part of those whom he addresses, and a good cause fails for want of practical wisdom on the part of its advocates.

In philosophy, in art, in scientific, economic and mechanical concerns—in commerce also and literature, and all the various branches of that great profession, money making, there are no doubt mere theorists.

Yet on the other side the fault is perhaps as common, and less frequently pointed out. A mere practical man does as much mischief as a mere theorizer.

The mere practical man is one who follows his nose rather than his eyes—who goes in for "facts" which he often declares to be stubborn things. He is a great foe to innovation or improvement. He had rather blunder with his grandfather, than do well with his son. Experience is his God, History his Bible, the Statistics of the United States his Creed. A large view, or comprehensive principle, his soul hateth. Propose to him any plan for improving the condition of the poor, and he answers "It is impracticable." Ask his aid in correcting any notable abuse, "It can't be done." If he is a schoolmaster, he will not use Colburn's lessons in his school, for the old way is good enough for him. To be sure, the boys learn ten times as much by the new plan, but he "don't think it will succeed for all that." The Chinese are a very practical people. They despise theory. It is said of them that the first roast pig ever eaten by them having been cooked accidentally in a fire which burnt down a house, they went on 500 years burning down houses every time they wanted a roast pig. This we call the height of the practical.

Gôthe in some remarks in his optical work about the English royal society, points out the evils resulting from an excessive fear of theory in scientific matters. He says that by the extraordinary influence of Lord Bacon, the mind of the age had been directed to the real, the actual, so as to excite a dread of even the most distant approach to theory. Even system or order in their meetings was wholly dispensed with. Their discussions were accidental in their subjects and without any form. The only thing like method was an abstaining from all method. Experiments in natural philosophy, facts in natural history, observations in technical science, are all confusedly min-

gled together in their transactions. Even their museum was destitute of all arrangement, and objects of curiosity from every kingdom of nature were thrown together without classification or order.

Bulwer in his England and the English, gives an amusing description of the merely practical men in politics.

"Mr. Bluff is the last man I shall describe in this chapter. He is the sensible, *practical* man. He despises all speculations but those in which he has a share. He is very intolerant to other people's hobby horses; he hates both poets and philosophers. He has a great love of facts; if you could speak to him out of the multiplication table, he would think you a great orator. He does not observe how the facts are applied to the theory; he only wants the facts themselves. If you were to say to him thus, 'When abuses rise to a certain height, they must be remedied,' he would think you a shallow fellow, a theorist; but if you were to say to him, 'One thousand pauper children are born in London; in 1823, wheat was 49 shillings; hop grounds let from 10 to 12 shillings an acre, and you must, *therefore*, confess that when abuses rise to a certain height they must be remedied;' Mr. Bluff would nod his wise head, and say of you to his next neighbor, 'That's the man for my money, you see what a quantity of facts he puts into his speech!'

"Facts, like stones, are nothing in themselves; their value consists in the manner they are put together, and the purpose to which they are applied.

"Accordingly, Mr. Bluff is always taken in. Looking only at a fact, he does not see an inch beyond it, and you might draw him into any imprudence by constantly telling him that 'two and two make four.' Mr. Bluff is wonderfully English. It is by practical men that we have ever been seduced into the wildest speculations, and the most preposterous of living theorists always begins his harangues with—'Now, my friends, let us look *to the facts*."

If we could lay up Time, like money, when we do not use it, there would be some excuse for the idleness of half the world. But even then we should be losing the interest of our capital.—*Goethe.*

As breath refreshes the life of a coal, so prayer refreshes the hopes of the heart.—*Goethe.*

ART. 12.—ON BELIEVING WHAT WE DO NOT UNDERSTAND.

From Benson's Dialogue.

An ingenious gentleman of my acquaintance, whom I call Novatianus, was in company with the lady Aspasia, who was exclaiming bitterly against a certain preacher, whose historical name shall be Eusebius. For Eusebius had asserted something in one of his sermons, which gave the lady great offence. Upon which she condemned him with warm zeal, and great fluency of speech, and declared she would never hear him more as long as she lived. This occasioned the following dialogue between her and my friend.

Novatianus. What was it, Madam, in Eusebius' sermon, which offended you so much?

Aspasia. He asserted that we are to believe nothing but what we can understand.

Novatianus. Was that the thing which gave you so much offence?

Aspasia. Yes, Sir, and enough too. I wonder how any body can venture to assert such a thing.

So far the dialogue proceeded; and then they conversed for an hour or two about other matters; by which means this affair was quite forgotten. Then Novatianus begged the favor of a pen and ink and a small piece of paper; all of which a servant readily brought him. Upon the paper he wrote down the following words in Greek, 'O THEOS AGAPE ESTIN, and then very gravely gave them to the lady and desired her to read them. That revived the dialogue, which proceeded as follows: —Aspasia looking first upon the paper and then looking earnestly and with surprise and confusion in Novatianus' face, said; "Sir, I cannot read them. What do you mean by this? It is not English, and they are strange letters to me. I cannot imagine what you design by asking me to read what I know nothing about." Novatianus gravely said, "Do you *believe* them, madam?"

"How can I," answered Aspasia, with great quickness, "unless I *understand* them!" "Hold, madam," replied Novatianus, "you may surely believe things which you cannot understand."

Aspasia. That is impossible.

Novatianus. Then I find that you are, after all, of Eusebius' opinion, notwithstanding his sermon offended you so much.

This startled the lady and caused her to say, "I profess I

believe I am wrong. The thing never appeared to me in this light before. I really begin to suspect that I was mistaken, and that Eusebius was in the right. I beg his pardon for condemning him before I had duly considered the reasonableness of what he said. But what is the meaning of these words? For I cannot so much as read them."

Novatianus said, "I will assure you, madam, they are the words of holy scripture; and that according to the original. They contain a plain truth, and a very great and important truth. I would therefore have you try once more whether you cannot believe them." Aspasia was now impatient to have them explained, and said to Novatianus, "Tease me no longer, I freely acknowledge that I was too rash and inconsiderate; and I am now fully convinced, that I can't tell, whether I believe what you propose to me, or no, till I understand what is meant thereby. Pray tell me, therefore what the words signify, and keep me no longer in suspense. As soon as I *understand* them, I will then tell you fully, whether I *believe* them or no."

"Well then," said Novatianus, "I will gratify you by telling you, that you may find the passage 1 John iv. 8, and the English of it is, 'God is love.' 'That proposition,' said Aspasia, 'I most readily and firmly believe; but I find I could not believe it, till I understood it. I heartily beg Eusebius' pardon, and sincerely condemn mine own folly and imprudence, in censuring what I ought to have applauded. I will promise you I will go and hear him again; and I shall now have a better opinion of him than ever."

The next time Novatianus visited Aspasia, she continued of the same mind, and severely condemned herself, but applauded Eusebius; and thanked Novatianus for taking so kind and ingenious a method of leading her into right sentiments upon that head. But was ready to wonder, that she had not before seen the matter in the same light; as it appeared so very obvious, now she had attended to it."

A man cannot after a state of sin be instantly a saint; the work of heaven is not done by a flash of lightening, or a dash of affectionate rain, or a few tears of relenting pity.—*Taylor.*

Prayer is the key to open the day, and the bolt to shut in the night.—*Jeremy Taylor.*

Art. 13.—DR. BEECHER'S BALANCING SYSTEM.

The correspondence lately published between Dr. Beecher and Dr. Porter, of Andover, contains a very important avowal in relation to a mode of preaching fashionable of late years among some of the orthodox new lights. Considerable astonishment has been often felt both by Unitarians and Calvinists, on hearing the most ultra liberal views proclaimed from the pulpit without limitation or qualification by leading men calling themselves orthodox. Men have been told that they had all power to save themselves, and the gates of admittance to Christianity have been thrown wide in the frankest manner possible. We have ourselves heard Dr. Beecher preach discourses in which more stress was laid on man's ability than we should feel ourselves authorized to assert, Unitarians as we are. The consequence of such preaching as this naturally was that Unitarians went away saying—"That's a good Unitarian sermon," and Calvinists shaking their heads sorrowfully for fear of strange heresies. Dr. Porter was one of these last. Having heard from various quarters that Dr. Beecher was preaching in Boston any thing but Calvinism, and broaching all sorts of Pelagian, Arminian and Socinian errors, he writes him a letter of admonition and rebuke. He says, "Brother Beecher, you are not cut out for a reformer; you must not undertake to change the doctrines delivered by tradition from our fathers. Stick to Calvinism. Hold on to the Westminister Assembly. Defy reason, crucify the understanding, and be not so presumptuous as to wish for consistency in your opinions, when our fathers have been satisfied with contradictions. If they could swallow the five points, so can you." This, and more to the same effect, wrote Brother Porter, beseeching Brother Beecher to "brace up like a man," and take the flaggelation quietly.

But Brother Beecher is one who loves to administer not receive blows. As regards rebuke, he holds to the gospel principle that "it is more blessed to give than to receive." Wherefore writing a long letter in defence of his conduct, he puts it in his pocket and rides to Andover, to read it there to the Committee on Heresy, if such a body there be, with Dr. Porter at its head. His defence was briefly that he had not given up Calvinism, but was practising upon the Balancing System.

"The Balancing System!" ejaculated the reverend consistory, "and what can the Balancing System be, Dr. Beecher?"

Thereupon he goes on (vide letter) to explain it in this way: "Our beautiful system of Calvinism is made up, as you well know, dear brothers, of opposing truths, warring verities, and doctrines which seem to contradict one another. Now, for the full effect of our system, both parts must be preached. We must teach for example, that man can do nothing to help himself, and again we must teach that man has full ability to do all that God requires. By the first doctrine we destroy his self-reliance; by the second, we set him at work. But then when we begin to preach any where, we must ask what is the state of the popular mind, and what kind of preaching has prevailed previously. The object is to keep these two doctrines BALANCED in the minds of the hearers. If therefore one has been preached a great deal, you must preach the other till the scales are even again. Thus I found God's sovereignty had been preached too much when I came to Boston, and the other scale was kicking the beam. I must therefore throw more weight into the scale of human ability, and when I have done it, I shall begin to preach the other way. I must "meet the ship with the helm," as the sailors say about steering. I am like one balancing on the tight rope, who has to bend first this way and then that, according as he finds himself falling one side or the other."

This is what may be called the Balancing System. Whether Dr. Beecher originated it we do not know. Mr. Finney has advanced similar ideas in his Revival Lectures, a work by the way, of great power in its kind. Dr. Beecher however has brought it more fully into notice than any one else, and has openly proclaimed it to be his system of tactics.

We believe however that his church has not been very generally pleased with it. They say that to oppose one error with another error is not so good a plan as to oppose it with a truth. They fear that it is too much like the course taken by some persons mentioned by Horace:

"Dum vitant stulti vitia, in contraria currunt."

There is something about this managing, rope-dancing system, which the plain and honest minded do not relish.

Our objection however, is not so much to the theory as to the practice of Dr. Beecher and some of his fellow balancers. If they would honestly and faithfully act up to this system, we should think it not a bad one. It would then be only a practical adaptation of the gospel to the wants and conditions of men. If he would preach human duty to Calvinists and dependence on God to Arminians, humility to the rich and en-

couragement to the poor, who could blame him? But our objection is, that he has not been true to his own system, that he has played the cameleon, taking his color from the place he happened to be in. And this is the danger of all religious politicians, managers for God, manœuverers for Christ.

When was it that Dr. Beecher first began to be suspected of liberality? Not till he had got into a liberal community. Where was it that he began to preach man's ability? In Boston. Where was he first suspected of too great regard for reason? Among Unitarians. Now according to his own system, this was the very time for him to begin to preach Calvinism more zealously than ever—here was the place, if any where, that the doctrines of irresistible grace, &c. had kicked the beam. Yet here is the place where he omits preaching them. Here is the place where he comes out boldly —in defence of principles which are already popular.

On the other hand, those who have heard him preach when in Pittsburgh on his trial for heresy, among lynx-eyed champions of the most ancient Calvinism, tell us that he relapsed and stiffened into a degree of orthodoxy which astonished those who had heard of him only as a liberal man and new school Doctor. And when fairly on trial for his reported heresies, how does he act? Like the heroic Luther, who would take the heaviest thunderbolt of the Vatican rather than take back a word or palter with a conviction? Alas! Luthers are not now so common as manœuverers and Machiavellis. No. Dr. Beecher's "Views in Theology" only go to show that he has not in him the stuff of which reformers are made. He takes back with his left hand what he offers with his right. He makes a bold assertion—and immediately explains it away. He likes the reputation of boldness without the danger; he affects an air of fortitude, but is careful not to run any real risk.

We have spoken plainly of this distinguished divine, both because he deserves no leniency and probably desires none at our hands; and because he is one of a class not uncommon among us, and who ought to be described. The author of Protestant Jesuitism has done a service to the community in his revelations of the manœuverings of theologians and religious leaders among the various protestant sects. He has shown that the spirit of Jesuitism may reside in all communions. There is indeed a lamentable want of sincerity and simplicity among those most celebrated for their popular and effective talents. Such men come at last to live, speak and act, all for effect. They are very solemn in the pulpit, not because they feel the presence of God, but because they want to move the

congregation. They are very terrific in their delineations of future torment, not because they entertain any great fear of those dark regions, but because such descriptions alone will produce an *effect*. They are always acting—never simple, genuine and in earnest. "I believe, therefore have I spoken," is a text which can rarely be applied with truth by them. Let us not be accused of uncharitable satire. Try the experiment. Ask a popular preacher of terror, in private, why he does not soften the tone of his discourse and say less of the horrors of futurity. His answer in too many cases will show that he preaches so, not because he believes so, but because thus and in no other way does he hope to produce an effect. A late writer in describing the restorationist views of Tholuck and others, called orthodox in Germany, objects to their sentiments, not that they are false, but that "they cut the sinews of effective preaching."

When will men condescend to believe that the still small voice of plain truth will be, in the end, more *effective* than the whirlwinds, earthquakes, and fires of exaggerated sentiment and affected fervor? ED.

NOTE. We said that Dr. Beecher probably deserved no leniency from Unitarians. We judge this from the fact that he took occasion to make an abusive and insulting comparison between *Unitarianism* and *Rum*, last summer, when his reputation for orthodoxy was in its most perilous condition. We hope we are not particularly uncharitable in attributing this gratuitous abuse of the faith of a respectable body of Christians, to a motive of policy. It will be remembered that he also entered very vigorously about the same time into the war against the Catholics. Was he then practising the tactics used by Charles X., when, to divert attention from his operations at home, he sent an expedition against Algiers? If so, the more he is blamed by Unitarians, the better he will like it. The next time he is arraigned before Presbytery, Synod or assembly, he can take this article as a testimony to his orthodoxy. To be disliked by Unitarians, is a high merit in the eyes of the true Presbyterian, sufficient to cover a multitude of sins. This makes our task of censure very easy and pleasant, for while we are exposing errors, we are gratifying the person we censure. But it often makes it rather difficult for us to praise. For if we meet with something highly liberal and rational in any Calvinistic production, and praise it, our praise is sure to be brought by the orthodoxists as a proof that the writer is heretical. This was the case with Jacob Abbot, whose books have been widely circulated among the liberal party, in consequence of which, it was gravely urged against him "that his books were liked by Unitarians." The same spirit would have accused

Jesus of heresy, because he pleased the carnal mind, when "the common people heard him gladly"—and have brought it against the Apostles that they "had favor with all the people." According to these Doctors, if you set forth the truth in an attractive manner, if you do not displease and offend the impenitent, you are letting down the gospel to the wishes of the unregenerate heart. Pitiable indeed is this spirit—more pitiable that pious and good men should cringe to it and court it.

We think Dr. Beecher, in the main, a pious and good man. It is his head rather than his heart which is wrong. We once heard Dr. Beecher's character pithily described by one who had studied him closely. "Dr. B's. *intellect*," said he, "*is totally depraved.* He has lost the power of perceiving what is true, by looking so long at what is expedient. He has no idea that there is such a thing as absolute truth. Truth and falsehood are merely what suits a present purpose to make them. It suited Dr. Beecher's purpose at one time to teach that Calvinists never believed in the damnation of infants. He therefore argued this obstinately in defiance of all evidence and all consistency. An intellect which has reached this state may be called *totally depraved*—and so I designate Dr. Beecher's."

Art. 14.—LINES,

WITH A SKETCH OF JACOB'S WELL AND MOUNT GERIZIM.

Here, after Jacob parted from his brother,
His daughters lingered round this well, new made,
Here—seventeen centuries after, came another
And talked with Jesus, wondering and afraid.
Here—other centuries past—the emperor's mother,
Sheltered its waters with a Temple's shade.
Here—'mid the fallen fragments, as of old,
The girl her pitcher dips within its waters cold.

And Jacob's race grew strong for many an hour,
Then torn beneath the Roman eagle lay;
The Roman's vast and earth controlling power,
Has crumbled like these shafts and stones away:
But still the waters, fed by dew and shower,
Come up, as ever, to the light of day—

And still the maid bends downward with her urn,
Well pleased to see its glass her lovely face return.

And those few words of truth, first uttered here,
Have sunk into the human soul and heart,
A spiritual faith dawns bright and clear,
Dark creeds and ancient mysteries depart;
The hour for God's true worshippers draws near;
Then mourn not o'er the wrecks of earthly art.
Kingdoms may fall and human works decay,
Nature moves on unchanged—*Truths* never pass away.

J. F. C.

Art. 15.—PART OF A CORRESPONDENCE.

THE TRINITY.

Whether or not I can answer all your questions, remains to be proved. They come so fast that I hardly know where to begin, and you sometimes put them in such a triumphant way, that it almost grieves me to show that if taken one by one and examined fairly, they can not only be easily answered, but even turned against yourself. But at present I have no further intention than to reply to two or three inquiries which I find in your last letter, and which either did or might very well have come from a candid seeker after truth. Indeed I am convinced that I do you no more than justice, when I believe that you are sincere in your desire to receive the truth, and that, if there is ever, in your remarks, an appearance of exclusiveness or of a dogmatical spirit, it is the result of your education and early associations, not of an unwillingness to receive new light.

You inquire in different parts of your last:

1. What is the real difference between Unitarians and Trinitarians?

2. How is it possible for any one to read the New Testament without finding the trinity there?

3. What motives a Unitarian can have in endeavoring to shake the faith of a believer in the Trinity?

These questions although somewhat disconnected, I will answer.

The real difference between Unitarians and Trinitarians, is this: The former believe that Christ was the *manifestation* of God, the latter believe that he was *God himself*. The former think that the highest dignity of Christ is expressed by those scriptures in which he is called the *image* of God, the first born (or, most honored and loved) of every *creature*, the only begotten *son* of God, and that in him it *pleased the Father* that all fulness should dwell; in all which expressions no more is taught than the doctrine before stated and in the bible elsewhere confirmed, that Christ was the manifestation of the invisible Father; that God dwelt in him and spoke to the world through him, that the world might be reconciled to himself; that the word, which the Apostle John expressly asserts to be one and the same with God, was made flesh, that is, was manifested in Jesus, and dwelt among men, so that they beheld a glory, as of the only begotten, or best loved, Son of God. Having before them all these and other passages expressive of the great exaltation of Christ, and seeing that he was in his life and teaching and death, all which is here taught, Unitarians believe that he was indeed the messenger of the Most High; that by his life and doctrines God's attributes and will are made manifest; that he is therefore, to all who believe in him, the way, the truth and the life, and that by trusting ourselves to his guidance we shall, through the mercy of God, obtain eternal life and happiness.

On the other hand, Trinitarians say, that all this is very well so far as it goes. But they think that they find more, and to the plain, comprehensible doctrine that God revealed himself in Christ, they add the mysterious and unintelligible doctrine that he was in a literal sense *one* with Christ. That Christ was not only the Messenger of God, and therefore, on earth, his representative, but that he was in a literal sense *God* with us; that he not only taught with authority from God, but was himself omniscient and infinite.

The difference between Unitarians and Trinitarians is not, therefore, that the latter attach greater importance to Christ's teaching and example, or that they rely more implicitly upon him. As to Christ's authority, there is no dispute. Both, equally, declare it to be divine and obligatory upon us.

The difference is not that Unitarians believe that Christ was a man, while Trinitarians believe him to be divine, for the former, equally with the latter, believe this.

The real difference, as already explained, which you will find to exist between your own mind and that of any intelligent Unitarian, is involved in the question, Was Christ a mani-

festation of God and a revealer of God's will, or was he God himself, the mysterious part of the indivisible Threefold Unity, the self-existent and omnipotent God. I believe that he was the former; you believe that he was the latter. But here I appeal to your sincerity and ask, can you not conceive that I may find a charm in the simplicity and reasonableness of my belief, while I am repelled from yours by its strangeness and mystical nature? Is it nothing, that I can rest in my faith, with undoubting confidence, without feeling my reason shocked, without detecting the least inconsistency between the light of nature and that of revelation; while on the other side, if I should embrace your faith, I must, in some measure, cease to think and submit myself without daring to ask how, or why, to doctrines which are acknowledged to be unintelligible, and to my reason, *seem* contradictory and therefore absurd? I make this appeal with all Christian feeling, and beg of you so to receive it. One thing more I will ask you: But my paper is exhausted, and it must be asked at some other time. Meanwhile, let not our doctrinal disputes bring any feeling of contention or any root of bitterness into our hearts.

Your friend, W. G. E.

Art. 16.—THEODORE.

CHAPER IX.

Translated from the German of De Wette.

Theodore felt desirous, on many accounts, of making a journey through England and Holland. Especially he wished to become acquainted with the condition of the churches in those countries, of which he had heard so much to interest him. John confirmed this purpose, and took leave of him with warmth. * * * * * We will not undertake to accompany Theodore on his journey, especially as no uncommon adventure befel him. He collected, indeed, many observations, and formed opinions upon many points, chiefly connected with religion. But it would lead us too far to attempt to go into detail; we must be satisfied with giving the general impression which the contemplation of ecclesiastical matters in these countries left behind.

He found both in England and in Holland a stiffness and

rigour in the administration of the church which was anything but attractive to him, used as he was to religious liberty, which perhaps indeed he had carried too far. He was displeased by the hierarchal, formal aspect of the episcopal church, and no less with the opposite extreme of enthusiasm and pious excess in the dissenting sects, which had been repelled by her coldness and indifference to the religious wants of the people. He was confirmed in his dislike to all hierarchy, and in his conviction of the evil of the clergy's being endowed with temporal wealth and political influence, by perceiving that the higher orders of the clergy in England, and even the country clergymen, did little for the church, and left their work to be done by hired curates.

On the other hand, the Dutch church struck him as much more spiritual and religious. The Calvinistic rigour which yet holds every thing fastened there, at least has this merit, that it keeps alive a reverential awe in the minds of the people; and the stiffness of the clergy, which often terminates in spiritual pride and dogmatism, appeared to find an excuse in the useful influence it exercised upon the popular morality. He found that a reverence for the clergy, even when not based on a free recognition of their superiority of character, is to be viewed as a beneficial restraint on the wildness of the multitude. This kind of hierarchy, which bears at least the show of sanctity, though not a very clear revelation of spirit, he at first considered endurable. But compared to the picture of the freedom of the children of God in the beginning of Christianity as he found this drawn in the sacred scriptures, this condition of the church appeared far from satisfactory. He could not but consider it a kind of spiritual servitude, a subjection to the law, milder and more spiritual than that of Moses, but yet quite unworthy of the gospel. Especially he was disturbed by the absence of a free scientific spirit in the theology of this church.

Is then, he thought, the system of Calvin, however highly we may prize it as a monument of his faith and acuteness of intellect—is it the sum of all Christian knowledge? Has the holy scripture been exhausted by him, so that it is now unnecessary to look into it and search it without a preconceived opinion? Has not his theology the stamp of the age in which it originated, and shall this stamp be impressed upon ours, which in many particulars has become so different? Is there no narrowness about his views, and have they not a severity which offends many pious minds? Has not this been shown by the controversies they have occasioned and the divisions

they have introduced: and shall not at last that unfortunate wall of division be taken down which separates the Lutheran from the Reformed church? This can only be effected by a free examination which goes out of the limits placed by creeds and symbols.

Especially was our friend displeased with the character of Dutch Theology, which occupied only the memory and lower intellectual faculties, and was wholly destitute of all large views and high ideas. Is this, thought he, the object of study, to busy yourself with the grammar of the sacred languages; to collect and deliver observations on historical usages, opinions and circumstances—and to forget in these minute details the spirit and meaning of the whole?

But, on the other hand, when he contemplated the ecclesiastical condition of Germany, he was forced to confess that the influence of the church had been there diminished by this very freedom of thought and action there prevalent. The little influence exercised by the pastors upon the churches, which was yet further diminished by the unworthy behaviour of many among them; the discussion and controversy about religious doctrines in the presence of the people; the spread of doubts concerning many ancient and venerable truths, and the increased indifference and levity of the scoffer occasioned by it; the onesideness of the modern theology, and the consequent defects in the education of young theologians: all these things united had placed the German in a position in comparison with which that of foreign countries seemed tranquil and happy. But, on the other hand, our friend was encouraged by the great activity and variety of original thinking in Germany. If there was much error, yet it was to be excused on account of the love of truth from which it arose. If many devious paths were opened, yet they all led back again at last to the straight way, and the traveller then had the satisfaction of having freely sought and found it. Much social and moral degeneracy was, it is true, to be found in Germany. But there were other causes of this, beside the relaxation of church authority. And notwithstanding this, our friend thought he could perceive a thoughtful, open and receptive spirit in this people which was not to be found elsewhere. And moreover, he could trace, even in the lower classes, more of the true protestant tendency toward the inward, spiritual value of life, than among the higher classes in other countries.

Ah! cried he, cannot that noblest of blessings, freedom, be procured except by paying the price of error and sin? Must whole races and generations be given over to confusion and

destruction in order that at last there may be some single manifestation of a complete and perfect human character? Thus then is fulfilled the great Apostolic saying, "Where sin abounded, grace did much more abound." (Rom. v. 20.) "But what?—shall we continue in sin, that grace may abound? God forbid!" Yet we will not relinquish this noble gift of freedom, which Christ bought for us with his blood, because it is capable of being abused. We will guard against the abuse, and freedom shall be to us a power by which we will strive toward perfection, toward the imitation of Christ, and not an excuse or cloak of licentiousness and evil!

The thought which Theodore has here expressed respecting freedom and its abuses, deserves to be more carefully considered. There are two sources of human education—the Law and the Gospel—Constraint and Freedom. There are also two views of life, the one of which is based upon the law and constraint, the other upon the gospel and freedom. The State and the Church are likewise opposed to each other in their mode of action. The first operates through the law, the other by freedom. Yet freedom is not wholly excluded from the action of the state, nor the use of the law wholly given up by the church. The necessity of the law resembles the blind operations of nature, the Gospel and Freedom are like the conscious life of the soul. In the one is tranquillity and uniformity, in the other motion and variety. Those views which are opposed to freedom, and which are professed by the stern, cold, and ambitious among statesmen and churchmen, would, if carried out logically, end in the principle that death is better then life. Even in nature, wherever life exists, there are also opposing and counteracting powers, there is also, decay and destruction. Before the mountains, those firm pillars of the earth, were fixed, through whose valleys the blooming life of earth now expands itself, wild commotions and destructive deluges spread havoc around. These powers now sleep quietly; and rest is upon the earth. But if all the powers of life were in a like rest, then the earth would be only a great grave. The abuse of freedom is, in the same way, destructive at first, but its inestimable value and high results must console us for this partial evil. Had not freedom been liable to abuse, which first took place at the fall of man, then there would have been no human history. Man would have lived on in Paradise, quietly and happily it is true, but without the arts and sciences, without the various blossoms and fruits of human culture. Yes—we may assert that if Adam had not sinned,—Christ, the pride of humanity had not appeared. The sin by

which man lost his innocence is always lamentable & criminal. We will not justify it—we repeat the apostolic saying "God forbid that we continue in sin, that grace may abound." But if we will not run the risk of sin by allowing freedom to man; there can be no true *education*, there can be, at best, only *direction*. When children have liberty allowed them, they may indeed commit faults. But faults, understood and repented of, protect us from greater errors, and thus is formed within us an understanding and voluntary goodness. If in a government, no place is allowed for freedom, then the police the watching and controlling power, must have an hundred eyes and hands, in order to prevent all crime. And in that case, no one could take a step freely, and all would be degraded to the condition of children. That administration of justice rests on a much more moral basis, which punishes only crimes actually committed; and then in order to reform the offender & to prevent others; placing some confidence, for the rest, in the good intentions of the community. But when the Church is afraid of allowing freedom, it ceases to be a church. It must then renounce all knowledge, because the mind which seeks for truth is always exposed to error. It must renounce all new and salutary discoveries and appliances in the realm of spirit, for before we can discover what is evil we must have freedom to test it. Students and thinkers are the friends of freedom both in church and state, as were the prophets in the Old Testament, because they live in the free exercise of their mental powers, and without freedom they would lose their inward strength. But for the same reason rulers and priests have in all times been opposed to them, and accused them of perverting and seducing the people.

The power which is sufficient to prevent us from an abuse of freedom, is Love, pure love for goodness. And that which keeps alive our hope and patience in the view of abuses, is confidence—confidence in human nature and the human mind, and faith that it will be at last brought back, after all its errors and confusions, to that which is true and good. Oh! ye who have the education of man confided to you, preserve this heavenly gift of confidence, in which the fullness of all virtue lies as the flower in the bud. Confidence in one another binds men together and impels them to all works of love —Where the bond of confidence is broken, there life crumbles away, like a weather beaten stone, and human society is dissolved into a mass of hostile foes, who lower suspiciously on each other.

MONTHLY RECORD.

APRIL.

CORRESPONDENCE.

[It will be seen by the dates that some of the following letters were written as long ago as March. We received them in the last week of March, after our April number was printed. We mention this for the benefit of our correspondents, that they may understand why their communications do not appear as soon as they might expect. An article must *reach us* by the 15th of the month, in order to secure a place in the next number.]

ST. LOUIS, MO. MARCH 15, 1837.

Dear Brother Clarke:—Our brother Eliot has at length arrived from the South, as he has probably informed you ere this: and consequently I am released from duty at this post. Of brother Eliot's mission to New Orleans and Mobile, he himself doubtless will give you an acacount, so I shall not trespass on his ground. I shall proceed to Peoria next week, to take Mr. Huntoon's place, while he goes to the East. He writes that things are in a flourishing condition in Peoria: that a respectable society as to intelligence and numbers has been formed during the period of his stay there: but it is very important that they should have regular preaching, as many are watching to make inroads.

Things are going on well here. The church will be completed early in the Summer, and there will be no sort of difficulty in having it well filled. The delay in finishing the building has of course been owing to nothing but the difficulty of procuring material, and steady labour. All building here progresses with an exceeding tediousness. There is no want of a spirit among the good people here. Their zeal runs far before their means, but these will not long be lagging behind.

Brother Thuston, when I last heard from him, was preaching alternately at Tremont and Pekin, at both which places, the Faith in its purity is much needed. We want some one at Chicago. *A chain of forts* established along down the Illinois will be a great thing. Voices

too are coming from various other places through the State of Illinois, calling upon us for light and spiritual food.

And shall not the manna fall—shall not the rock be smitten and pour out its restoring waters in this wilderness? Shall the west call unto the East, like deep unto deep, in vain? Shall our brethren who dwell upon the sea shore hear the voice of the vision, calling 'come over and help us:'—and hesitate to come with their treasures of knowledge and of love, to spread the truth of Christ through this lovely valley? Shall we not soon see the young reapers hastening one by one from our New England home, and crossing the mountain barrier, into the broad harvest field? Truly, feelingly, heartily, and with praise to God may we then welcome them in the language of that prophecy of old, "How beautiful *upon the mountains* are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tiding of good, that publisheth salvation: that saith unto Sion, thy God reigneth!"

Come over and help us!—You that are willing to make sacrifices for the truth like our Master, and his apostles. Come, but we promise no easy life: we throw open to you no spacious and spire-pointed churches, we lead you up to no carved and curtained pulpits, we bid no swelling organ lift your soul on the wings of harmony, we place you in the midst of no time-hallowed monuments, no long established societies. You, and I, and all who labour here must *ourselves*, by patient persevering efforts build up the tabernacles of the Lord. Great is the work. but glorious. Come then, you whose spirits are fresh, and growing in faith,—you who are prepared to work; and who wish to experience the peace of heart, consciousness of strength, which attend an active and progressive life—come over and help us!

You, my brother, know better than I, that this great Western valley is literally *athirst* for the true pure fountain of living waters. It is a thirst to which no external prosperity can administer—a thirst which this great Mississippi with all its tributaries cannot provide for. Where then shall we turn for the supply of our spiritual wants, but to the East, to New England, to Boston, to the walls of old Harvard? Unto the hills—the hills of our fathers, we look, whence cometh our help. May it not long tarry!

I will write you again from Peoria. Love to Br. Osgood.—I presume he will shortly be on his way home.

Truly and sincerely your friend and brother.

C. P. C.

St. Louis, March, 1837.

My Dear Brother:—I intended to write from Mobile and from New Orleans, and cannot tell why I did not, except that a boarding-house life is unfavorable to study of any kind.

Our prospects, I mean, of course the prospects of our Church in Mobile, are very good. It was a disappointment to me that their house of worship was

not ready for dedication while I was there, as I had hoped to assist in that service; but unavoidable delays had retarded the builders, and, when I left, they had yet a month's work before them. It will be a handsome building, as large as the Unitarian Church in Cincinnati, and is well located. Some measures were in contemplation for the procuring of an organ, and a disposition was evinced, by all those with whom I conversed, to spare no effort or expense which is necessary for the complete success of their holy enterprise.

Our meetings, while I was there, were held, sometimes in the Court house, sometimes in a Room in an Engine house.—The former of the two was very convenient, and the audiences collected there gave promise, I thought, that a large congregation will be gathered in a very few years, perhaps months.—But this room we were unable to keep. One Sunday morning I went, at 11 o'clock, expecting to find the congregation already assembled, and found the doors locked. It appeared that the clerk of the court had carried his papers into the room, preparatory to the opening of court on the next day, and had locked the room, taking the keys away.

We thought, in as much as it had been announced, in all the papers, that we expected to meet there, that he might at least have given us notice of the necessity of our changing our plans; but we made the best of the case, and adjourned to the Engine room, where quite a good audience soon came together. But before this time, or at any rate, by this time, the Church is completed, and the chief difficulties are passed. There has been indeed a great deal to struggle against, owing, in part, to the great pecuniary difficulties by which the mercantile community, in all our cities, has been perplexed, during the last year. But the determination with which the good work has been prosecuted, leaves us nothing to fear for the future. The character and standing of those who are foremost in the cause are such, that all obstacles must rapidly disappear, from whatever cause they may arise. I admired the *quietness* with which every thing had been done. Although the church was almost finished, when I left, the fact of a church having been begun, or thought of, was entirely unknown to a great part of the inhabitants. It was commonly believed that the house was intended for the use of the Baptist society. Brother Peabody succeeded me, and when I parted with him expected to remain there until June. His health was very much improved, and will probably soon be entirely restored. That he will find encouragement and success in his labours, I have no doubt. You shall hear from me again very soon. Yours,

W. G. E.

In New Orleans, I consider that we have already one church and that we shall very soon have another. The one to which I refer is, as you may suppose, the Rev. Mr. Clapp's. His church is not called unitarian,

nor is it such, strictly speaking, but it is established upon precisely the same principles with our churches, and the preaching which I heard there was, both in doctrine and style, such as we hear from pulpits of our own denomination. I believe indeed, that in some particulars, Mr. C. differs from us, but was not careful to ascertain. That he is not a Trinitarian is certain, and from his discourses it appeared that in all leading points he nearly or quite agrees with us. I am not sorry that he does not adopt our name, nor should I be, even if I thought that his views were entirely coincident with ours, because I think that the name which he has adopted, "Independent Congregational," is sufficiently designative, and less open to the objection so often made to ours, that it is sectarian. We do not contend for names—we care very little about great *visible* success in spreading our doctrines; wherever we find a church in which there is no creed acknowledged but the bible, and no head but Christ, we feel pretty confident, that our doctrines will, sooner or later, be there acknowledged, under whatever name they are preached.—Such has been the case in Mr. Clapp's society. Ten years ago, or thereabouts, it was Presbyterian, both in name and in doctrines. The assembly's catechism was received, its correctness taken for granted, and, to all appearance, firmly believed. He was accused of *heresy*, tried and convicted, himself excluded from the Presbyterian communion and his pulpit declared to be vacant. But his people were too much attached to him to be thus deprived of his services, and disregarding the decision of the Church, continued under his ministry, an independent congregation: the authority of the catechism was no longer accounted supreme, and neither pastor nor people felt themselves any longer amenable to human tribunal.—The consequence is, that the catechism has now but very few adherents among them, and those who are still attached to it are not at all blindly so. I therefore feel entitled to say that we have one society already in New Orleans, and it is the oldest and largest in that place. It may, perhaps, never be known as a Unitarian Society, but will be and is a foundation, from which the principles and doctrines, taught in our churches, will be imbibed.

In regard to Mr. C's., trial for heresy and other misdemeanors, I will say a word, in passing. It was a singular specimen of entire unfairness. Only the show, and that under but a flimsy disguise, of justice was granted.—The same individuals were his accusers, the witnesses against him and judges,—and these very persons, well known as personally unfriendly to him! Yet it was a religious, I had better say theological, tribunal before which he was tried, and great parade of impartiality was made. Under such circumstances, it would not have been strange if his opponents had succeeded, and we may well be surprised that their success was so very partial. In fact, they proved against him, so

far as their charges against his moral conduct were concerned, no more than could be proved against any man, namely, that he had sometimes expressed himself unguardedly, and that he had placed confidence in unworthy friends. But all this is now an old story. Mr. Clapp is now highly esteemed by his society, and however much he may be *suspected* by those who seek for proofs of moral delinquency on his part, they cannot pretend to know any thing by which his fitness for his office is rendered doubtful. He is, as a preacher, one of the most eloquent that I ever heard. Sometimes, I was quite carried away by the torrent of his thoughts.—He is entirely extemporaneous in his language, but elaborates his ideas with great care,—a thing which extemporaneous preachers too often neglect.—How soon we shall have a church there, nominally as well as actually Unitarian, is a little doubtful, and depends, I think, upon the contingency of getting some well known and popular preacher to begin the work.—But if such a man as Mr. Dewey, or some one equally well known, would undertake the task, I am confident that six months would be long enough to gather a large congregation. This I say, not from mere general conversations, but as the result of careful observation and a good deal of inquiry. Nothing is needed but such a beginning, for the accomplishment of a great amount of good. There are now in New Orleans hundreds who, before they went there, were accustomed to go to Unitarian churches, and now attend no religious meetings. There are very many others, who have heard of Unitarianism afar off, and who would gladly welcome it. The majority of the whole American population I firmly believe to be already beyond the reach of Orthodoxy—they see its inconsistencies, they take no interest in its modes of operation; hence they bear the aspect of an irreligious people, and a great many of them are so in reality; but a large part of the evil might be removed and a new state of things introduced, if Christian principles and doctrines were presented in forms, which their reason can more readily approve, and with which their feelings can more readily sympathise.—It is to be most earnestly hoped, that this cause will present itself in its true light to some of our leading men; for it will be a shame and reproach to us, even down to the third and fourth generation, if we suffer the present propitious moment to pass unimproved.

Before I left the city, I saw and conversed with a number of Unitarians, who spoke very warmly upon the necessity of having a church commenced immediately. They said, more than once, that if Eastern Unitarians only understood the immense influence which New Orleans is destined to exert upon the whole valley of the Mississippi, and the adaption of Unitarian views to the wants of the Western character, they would leave no stone unturned until, not only in New Orleans, but in

every western city, they have established churches and preachers. And this is true. What is a little money and a little self-denial now, compared with the glorious results which even we might witness, and by which future generations would be so greatly blessed? If we consider the local situation of N. Orleans and the immense extent of country to which it is the natural outlet and emporium, we cannot help seeing that it is destined to be the largest and richest city in our Union. It will be a culpable negligence, if we, as a body of Christians, do not use our best efforts to sow good seed there now; the only seed which, in that soil, will ever grow, so as to bear much fruit. In addition to what I have said, I will only add, that some measures for the purchase of a lot of ground and for the raising funds for the erection of a church, are already taken. I left the cause in the hands of Mr. Clapp and several others, who are abundantly competent to peform all that they promised. Mr. C. has already been partly instrumental in building a Methodist church, and, I have little doubt, will be equally successful in regard to ours.

I am obliged now to conclude, and remain your brother and friend, W. G. E.

St. Louis, April 5, 1837.

In St. Louis, our good cause is prospering very well. During my absence, which was six weeks longer than I anticipated, my place was filled by Brother Cranch, who laboured very acceptably through the winter in this little portion of the great vineyard. I feel under great obligations to him for the opportunity thus afforded to me of visiting the South, as well as for the good influence which he exerted in my society. He has now gone to Peoria, where he will remain till summer, and where, as I hope, the fire which has been kindled will not be suffered to go out. Here we continue to meet every Sunday, in our little, out-of-the-way-room, and certainly do rather more than hold together. Every week I see some additions to our number and an increasing interest in our cause. We begin to see to the end of the season of discouragements, and our prospects are decidedly good. We cannot be sufficiently thankful, when we look back to our very small beginning, that we are now, although yet a young and feeble society, beyond the fear of failure. Those who were the first upholders of the cause have reason to feel, as they do, that the work which they began has been very much blessed, and I hope that they will always, as they have heretofore done, manifest therein a growing interest in proportion as the number of their co-workers is increased.—And I can hardly forbear here expressing our sense of the importance of the aid which was extended to us by our friends in the Eastern cities. It may have seemed small to them, but to us it was every thing. For it came at the right time, when we did not feel strong enough even to begin, without something to rely upon beyond our own re-

sources. It enabled us to buy a lot of ground, in the best part of the city and upon the most favorable terms. The one talent literally became five, and was as good to us as ten times the amount would be, if given now. I believe that if we had been compelled to delay the purchase of a lot and the erection of a church until this time, that the project would have become almost impracticable. To every individual, therefore, who then lent us a helping hand we would return our sincere thanks.

Our church is, however, not yet completed. The contractors promise to let us have it in the course of next June, and if possible, will undoubtedly do so. They are now waiting for settled weather for plaistering, but at present nothing can be done, as we have just had the severest snow-storm known for some years. The house will not be dedicated until fall, at which time we must try to congregate a goodly number of our Clergy —and among them, of course, yourself and Mr. Peabody.— But we have not yet made any arrangements for that occasion. Sunday before last the Rev. Mr. Huntoon preached for me in the morning, by which all who heard him were much profited. I hope sincerely, that he will find it consistent with his duties to return and live in the West. His talents are admirably adopted to this part of the country and however much his society in Milton might lament his departure from them, the church at large would be greatly the gainer from the change. We need and ought to have active, energetic men, and men of experience, in our western parishes. He met with a bad accident and had a narrow escape on the Illinois, the boat, in which he was, being sunk by coming in contact with another boat; but I trust that this will not discourage his making a second experiment in travelling upon that river.

The good people of St. Louis have been, one and all, listening to the Rev. Mr. Maffitt, of the Methodist Church, during the last month. He has not varied essentially from what he was twenty years ago, when he first came to America, and therefore it is unnecessary to describe the style of his eloquence. So far as a good voice and a polished manner and great apparent earnestness will go, he is certainly an accomplished orator. But he evidently never forgets himself in his subject, and, therefore, his most impassioned tones seem to me as cold as an icicle. His voice is the great charm, and that is unquestionably very sweet. But all this every body knows already. He has thought it advisable to preach one quite severe sermon against Unitarians, which has not raised my opinion of him as a man of sincerity. When men are bigoted because of their ignorance or the blindness of zeal, I make no complaints, but merely have compassion for them. Of Mr. M. however, I happen to know that he does not always think it his duty or policy to condemn us and that in some cities he is willing to recognize us as very good, or at least, very respectable Christians.

Yours, W. G. E.

ALTON, ILL. APRIL 3, 1837.

My Dear Brother: Having been confined several days with a touch of Bilious Fever, here profanely called "*Sucker Baptism*," I while away an hour of convalescence, in giving you a brief account of a revival, which was got up by the Presbyterians about the middle of last February, and in which they were joined by the Baptists and Methodists. I had thought for some time previous, that we had been permitted to go on very quietly, and pleased myself with the hope that the various denominations would allow each other to build up the Christian character in its own way without molestation—but I was mistaken. The revival lasted thirty days, three services a day—Ministers from other places were called in, and things went on very much as is usual on such occasions. Committees were appointed by the Church, or self appointed, who waited upon almost all the members of my congregation, in their houses and stores, and conversed with them for hours upon their spiritual state, and tried to induce them to fall into their measures. I confess that as many of the society were at the East, and some who were best acquainted with our views, and best able to defend them, and as most of those who came to hear me were simply inquirers, and had been educated in Calvinistic doctrines, I thought it probable that many would leave. But though the town was at the time dull, and no business doing, and there was a very general attendance upon the meetings and great excitement, but one left, who has not as yet joined any church, and our audiences have been better than before. This I consider a tolerably fair proof that Calvinistic views are to very many here distasteful. I never witnessed a more tumultuous and riotous meeting than occurred one Sunday evening at the Methodist Church. The area and several pews in front of the pulpit were occupied by men and women, clapping their hands and screaming simultaneously, at the very top of their voice, some crying one thing, some another. One woman who had completely exhausted herself, was prostrate on the floor; one cried "the Devil is after me," and a young woman was screaming with every contortion of body "God! God! God! Lord! Lord! Lord!" A circle surrounded them, some of whom were laughing, and others upon whose faces were strongly painted amazement, pity and grief. A stranger who did not know the purpose of the meeting, from the day, and the place, would certainly have thought it a drunken revel. It exceeded in extravagance, any thing I have ever witnessed, and I think every rational man must have come away mortified, and sorry for poor debased human nature.

The invitation to come to the "anxious seat" at the Presbyterian Church was given in these words—"those of you who will renounce the world, &c. and come to Christ, are invited to come and be prayed for; but those of you who choose to *array yourselves in hostility to God*,

will stay behind." I ought to mention, that some gentlemen thought proper to address *letters* to some members of the Unitarian Society upon their doctrinal views. These statements need no comment.

Mr. Briggs, the agent of the A. U. A. was here about the middle of December. He arrived after the services Sunday afternoon, and said he intended to have been here before, but was detained by the weather. He remained till Tuesday, and I exceedingly regret that he could not have given an address here, and seen more of the Society. Being, however, anxious to be at N. Orleans, and the weather continuing unfavorable, he saw but few of our members. And here let me correct a mistake of his, and a still greater one in the correspondence of the Monitor. In his letter in the Register, he says that seven or eight hundred dollars were subscribed here for preaching, in addition to the subscription for the Church. He misunderstood one of the Society who showed him a nominal estimate. No such subscription has been made. The current expenses for the first six months were met by a few individuals, who saw that nothing was lacking. The "Monitor" not only gives an entirely different version of his statement, but makes the actual subscription *for the Church* $4,000 less than it is. I mention this, as it is important to know exactly the state of things.

Allow me also to correct another statement which I have seen in several eastern papers, viz: that there are a good many Unitarians in Alton. Now the truth is, there are very few. There are a great many N. England men, but generally from places where our views are not prevalent. There are not *twelve* individuals who have sat regularly under Unitarian preaching in town. My congregation is almost exclusively composed of young men, who knew nothing of Unitarianism till this winter.—Many have assured me that for several years they have attended no Church, being dissatisfied with the popular theology.—Strangers have repeatedly come here under the impression that Alton was a Unitarian settlement, but their eyes soon tell them that many denominations are strongly represented. Do not these facts show the necessity of providing instruction for that large and intelligent portion of the western population who will embrace our views or none? I have only to add that the Society voted, a few evenings ago, to purchase a lot for a Church, which is beautifully situated—cost about $4,000. This will nearly exhaust their funds, and they do not contemplate building till another year. The Episcopal Church is fast going up.

Yours truly,

C. A. F.

A Suggestion. — We perceive the Boston Courier recommends that Mr. Alcott be presented to the Grand Jury on account of his book. We respectfully suggest, in addition, that the indictment be in

the words of that formerly found against Socrates the son of Sophroniscus. In Xenophon's memorabilia, chap. 1, it runs thus :—"Socrates is accused of not believing in the Gods in which the city believes, but introducing other new divinities; he is also accused of corrupting the minds of the young." The two cases would then be exactly parallel—Or perhaps the form as given by Plato, (Apolog. Soc. § 3.) would be thought more suitable. "Socrates is accused of searching out things under the earth, and above the heavens, of making the worse appear the better reason, and of teaching others the same."

We observe that a certain writer who signs his name Algernon Sidney, has addressed a series of letters to Dr. Channing, blaming him for his letter to Mr. Birney, and his other heresies, on the subject of slavery. We have met with but two of them—the first and last. The first was not very striking——the other was a better written article. The only means we possess of knowing what their effect has been, is derived from the fact of a gentleman's calling upon us to get a copy of Channing on Slavery, and the letter to Birney. He said he had read one of the Algernon Sidney letters, and it had interested him in Dr. Channing's views so much, as to induce him to ride to Louisville to find a copy of his work if possible. Such seems to be the natural result of the anti-abolitionist writings. Their true policy is to keep silent. As it is, they do exactly what the abolitionists want done, and cannot do themselves. They circulate all through the South a knowledge of Abolition movements. If Duff Green had deliberately proposed to devote himself to helping on abolition, he could not have done more than he has already by his Telegraph. The abolitionists write a flaming piece against Slavery. They wish to get it circulated at the South, but cannot do it. Whereupon Duff Green kindly comes forward to their aid, publishes it in his paper, calls attention to it as a most horrible piece, and sends it to every slaveholder in the Southern country. The anti-abolition spirit at the South does almost seem a frenzy.

Annual Meeting, A. U. A. By the time our May number reaches Boston, it will be near the season for holding the annual meeting of the Unitarian Association. We may predict a joyful and interesting, as well as useful gathering this year. For several years, we regarded this meeting as rather an occasion of mourning than of congratulation. It only shewed what a deep apathy had gathered over most of our denomination, clergy as well

as laity, in regard to all active measures for extending the influence of our sentiments and views. We met in the Berry Street Church, and *talked*.—Many fine speeches were no doubt made. The audience were informed that the country, far and near, was ripe for Unitarian Christianity — that it was the religion for the people—the religion of the future — the religion which must spread like wildfire, &c. &c. But not a word was said about doing anything to bring about these desirable results. The general opinion seemed to be that people could call on him of whom they had not heard, that they could hear without a preacher, and preach without being sent. And though there were some whose zeal was not in name and word only, but in deed and in truth, they were quite eclipsed by those who came to the meeting to *talk* about the excellence of Unitarian Christianity, and then going their way, seemed straightway to forget what manner of men they were.

But thanks be to God, better days have come! The denomination is awake and active, and filled in a great degree, with a strong desire to perform its duty in bearing witness to the truth. A missionary spirit, which is the true spirit of Christ—a spirit which feels that he is my neighbour who dwells at the "farthest Ind"—so he needs my help and I can help him; this spirit is at work in the bosoms of our brethren. And its fruits are now beginning to appear. The generous subscriptions during the past year to the funds of the association; —the number of missionaries sent out by its aid; the travels and preaching of the General Secretary; the new Churches formed; the buildings for public worship just completed at different important points;—these things manifest that we are beginning to be awake to our duties. Some of our brethren are as yet, rather antinomian in their views. They hold that a Christian minister was sent into the world chiefly to read a well written sermon to his society every Lord's day, and that it is all vanity and vexation of spirit to have any thing to do with Sunday Schools, missions, temperance societies, the ministry at large, &c. &c. One of our brethren of strong conservative feelings, took occasion, we believe, to congratulate his congregation that they had succeeded for 20 years, in keeping themselves from doing any thing. "Their strength," he said, "was to sit still." We think, however, that there are not now many among us, who would think it an occasion for special thankfulness to God that their society had been preserved from doing too much in his cause. The fear which

has hitherto, we know, been honestly entertained, that there was danger of becoming sectarian, is now generally seen to be groundless, and the denomination is entering with heart and hand into the great work of carrying light to such as sit in darkness and in the shadow of death.

Accordingly, we expect that the approaching meeting will be one of action, not of declamation. There are several subjects which it is very desirable to have brought before the attention of our friends. The Western Theological School is one of these. Another, quite as important, is of a Western Agent who shall reside in our cities and be wholly occupied in travelling through this country, preaching, assisting the brethren at their different points of labor, and encouraging their hearts and hands. It is seen by every one who passes through this region that those of us who are situated alone each on our solitary watch tower, in these western cities, have more laid upon us than we are able properly to perform. It is of much greater importance that we should be assisted by occasional help, and our societies sustained, than that new ones should be all built up. We hope that this subject will be brought before the association, and some definite action taken upon it.—While our friends are all together will not some one answer "here am I! send me"—to the question "whom shall we send, and who shall go for us?"

Our Boston subscribers complain, as we are told, that they do not get the Messenger regularly. Some of them are disposed to discontinue in consequence. We are sorry for it, and do not know how to help them. *All the numbers have been carefully sent.* They go together, and if any are not received, it can only be occasioned by the negligence of the clerks who open the bundles in Boston. We wish our agents there would take a little pains to have this matter righted, instead of writing to *us* about it, as though we, at this end of the line, could attend to the difficulties which accrue at the other. If any of our subscribers who have not received any of their numbers during the last six months will call at the post office, they will probably find them lying there.

The following new books are lying on our table:—

1. Wordsworth's Poetical Works.—Philadelphia, James Kay, jun. Boston, James Munroe & Co.; 1837.

2. Sparks' American Biography, Vol. VI.—W. Pinkney, W. Ellery, Cotton Mather, Boston; Hilliard, Gray & Co.

3. Memoir of Rev. Bernard Whitman, by Jason Whitman. Boston.—Benjamin, N. Green, 1837.

This edition of Wordsworth is a treat to all who love good poetry. We mention it chiefly that those who want a handsome and complete edition of the works of this beautiful and profound writer may know where to find it.

THE

WESTERN MESSENGER;

DEVOTED TO RELIGION AND LITERATURE.

Vol. III. JUNE, 1837. No. 5.

Art. I.—HISTORY OF OUR LORD'S PASSION:

Abstracted from the German of Olshausen.

BY SAMUEL OSGOOD.

PART I—SECTION FIFTH. CRUCIFIXION AND DEATH OF JESUS.

(*Matt.* 27, 32—36. *Mark* 15, 21—41. *Luke* 23, 26—29. *John* 19, 17—30.)

In wild haste and contrary to all usage, the Chief Priests lead Jesus, who had scarcely been condemned, to the place of punishment. The guiltless One is attended by some Roman soldiers (from a German legion stationed in Palestine,) and goes forth bearing his cross. The symbolical expression, *to take up his cross*, receives its deep sanctity from this affecting proceeding. The Savior was probably so exhausted by the heavy struggle of body and soul, that he fainted under the heavy burden. For him, who was the help of all, another was obliged to bear the cross, a certain Simon of Cyrene. It is commonly supposed, after Grotius, that this Simon was a follower of Christ, and therefore was chosen for this purpose. But this seems to me the less probable, because he must in that case have been in the city, and been present at the trial of Jesus. But since he came in from the country, it seems to me more probable, that he before was not acquainted with Jesus; and perhaps this office, which he performed for Jesus, was the means of leading him to God, so that his bodily toil attained a heavenly reward. Simon subsequently adhered with his family to Christ, for Luke states him to have been the father

of Alexander and Rufus, who of course must have been known by name to the first readers of the Gospel.

Upon the way to the place of crucifixion, many persons followed Jesus, especially women, who manifested their sympathy by lamentations and tears. The words, which Jesus addressed to their sympathising hearts, seem surprising; they contain nothing to console or help, but rather the contrary. But in the first place, we must consider, that the company of women, who followed him to the grave, are not to be regarded as being all believers; for the words of Luke (23, 28,) do not favor such an idea. Again, the faithful had no cause to fear the terrible judgments, of which our Lord spoke, since according to the Lord's promise, they, like Noah and Lot, would be saved from these. Moreover the sympathy of these women is to be regarded less as an expression of consciousness of what was going forward, than as a merely natural impulse of pity, such as the excitable feelings of women so readily express. Nevertheless, it was undoubtedly grateful to the Savior's heart to experience his warm and compassionate interest, after the many outbreaks of cruelty which he had endured; but his exalted spirit, even in view of bitter death, thought not of his own pleasure, which might have induced him, by uttering his hearty thanks to the women, to increase the gentle stream of their pity: he rather sought to secure a permanent blessing to their well meaning hearts. Such a blessing could be ensured only by their being made conscious of the magnitude of what was taking place and of its necessary consequences, and by their being thus led to sincere repentance. Therefore the Savior bids them turn away from him unto themselves; *weep not for me but for yourselves and your children.* They, as members of the nation, bear part of the guilt, and must share the punishment. The Savior describes the magnitude of this punishment in words of the Old Testament. He, in proverbial language, in which the innocent are compared with the green tree, the godless with the dry tree, closes his address, the purport of which was to awaken a consciousness of their alienation from God, and to induce them earnestly to seek the way of salvation.

Two malefactors are led to Golgotha with Christ and crucified with him, one on the right hand, the other on the left. The prophetic saying '*he shall be numbered with transgressors,*' was thereby fulfilled. As to the place of crucifixion, this was the usual spot, called the place of a skull, from the heaps of the skulls of unfortunate beings, who had breathed their life out there. As to the *form* of crucifixion, we need only inquire

into the single point, whether the feet were usually nailed or bound. The common opinion in the ancient and modern church, that the feet were pierced with nails, has been opposed by Dr. Paulus, Rosenmuller, Kwinoel and others, but there seems no good reason from departing from the old view, as maintained by Luke 24, 39, and Ps. 22, 17.

The Romans were accustomed to administer to the unfortunate prisoners an intoxicating drink, in order to make them less sensible to the terrible pangs of this most cruel punishment. Mark speaks of this drink, as being wine mingled with myrrh, and Matthew calls it vinegar mingled with gall. These two views may be entirely reconciled by considering, that vinegar is nothing but common sour wine, and gall is a term applied to all bitter substances.

But if we compare Luke 23, 36, where it is expressly numbered among the soldiers' acts of mockery, that they reached to the Savior vinegar, and if we also consider Ps. 69, 22, where it is reckoned among the sufferings of the Messiah, that he shall take vinegar and gall, there is no doubt, that the Evangelists regarded this an addition to his sorrows. But this view does not take away our belief, that the original cause of such a drink was kindness; since, if it apparently was an act of love, it was yet the expression of a very unholy love, wherefore the Savior regarded it as a fresh mockery, and as soon as he had tasted the drink, turned away from it, because he wished to meet death with a clear and rational consciousness. During the nailing him to the cross, he probably made the touching prayer; Father forgive them, for they know not what they do. The expression 'Father' shows that, even at the moment in which he was hung upon the cross, the filial spirit towards God was alive in his soul. In his prayer, he not only embraced the soldiers, who performed the crucifixion; they were the mere instruments, without responsibility, yea even without guilt, those only excepted, who exercised unnecessary cruelty; his prayer more especially embraced in its broad compass all those, who were guilty of his death, even the Chief Priests and Pilate. If ignorance as to what they did seems to be assigned, as an excuse for them, we must remember, as before remarked, that the very ignorance of those, that were murdering the holy one of God, was their guilt, and this demanded the Savior's, the great High Priest's prayer for its pardon.

The synopsists speak very briefly of the parting of the garments of Jesus, and of the inscription over the cross; but John mentions these particulars very expressly. It was the custom

with the Romans, as in the Kingdom of Turkey, to attach a tablet to all criminals, which stated the causes of their punishment. In Roman language, this was called 'titulus.' Pilate might perhaps have ordered this expression to have been written without any particular design; but when he observed, that the form, in which it was composed, was disagreeable to the Priests, whom he hated, he persisted in it, and made no alteration. The cunning Priests feared a bad impression would be made by the fact, that Jesus was represented as the King of the Jews, without more particular explanation; it was too likely to call to mind those passages of the Old Testament, in which the Jews are represented as despising their King, and he is described as in the deepest humiliation. They justly feared, that these passages would be used as proofs, that Jesus was the true Messiah. After the crucifixion was completed, four soldiers, who had been appointed for the purpose, sat under the cross, and divided the garments of Jesus into four parts; but they cast lots for the mantle, which was without seam. The Evangelist here refers to Psalm 22, 19, in which this proceeding is described with astonishing accuracy, which furnishes a new proof, how our Lord unites in himself and his fate the greatest and the least in incomparable union.

Thus the Son of God hung between Heaven and Earth, slain upon the cross, as upon an altar, like a patient lamb, bearing the sins of the world. Still the measure of his suffering was not filled. The passers-by reviled him and the priests insolently repeated the words which he had uttered, in order to mock him; and according to Luke, the soldiers also reviled him.

While Matthew and Mark state, without qualification, that those crucified with Jesus also reviled him; Luke more satisfactorily states, that only one was guilty of this, and that the other in view of approaching death, besought Christ to receive him into his Kingdom, and that Christ granted him his prayer. There is a mysterious charm diffused over this little occurrence.

In the first place, this joyful incident comes so unexpectedly into the throng of sad events, that it astonishes us. While all the disciples were scattered, (only the faithful John was found near the cross,) Judas had betrayed his Lord, and Peter had denied him, while wild hatred was exercised against the Savior by the priests and the people, and the weakness of Pilate had manifested itself,—under all these unfavorable circumstances, a living faith appeared in a most wonderful manner in a robber and a murderer. *Moreover*, as long as Christ was not placed upon the cross, many of his adherents might hope,

that he would free himself by a miracle. But who could think the pierced right arm of him nailed to the cross, mighty enough to lead through the dark vale of the shadow of death! Who could think him, who died the death of a criminal, worthy to command the gates of Paradise! We must suppose, that a noble character dwelt in this unhappy man. He may earlier have heard of Christ and have felt many strong emotions; still he remains an actual proof, that Christ has come to save sinners, and he stands as a hero of faith, since he believed, when those had lost their faith, who had openly professed, that they owned Christ for the Son of the living God. In the third place this occurrence suggests to the unprejudiced observer of the Passion History a character, which has been too often mistaken; the *symbolic* character. The suffering Jesus, as a symbol of a fulness of deep truths and important lessons, speaks a language to the world, which his living word would scarcely have been able to speak forth. If aside from this or that dogmatic view, we consider the history of the dying Jesus, simply, as the Evangelists relate it, we must acknowledge, that even the most boundless fancy could not imagine a poetical creation, like this simple record of a real event. Imagination forms only by analogy, but here is something in every respect incomparable, a fresh product of the Creative Power. He who in the beginning was with the Father, who could say, he that seeth me, seeth the Father, as they honor the Father so should they honor the Son, and who left all his majesty, in order to take upon himself flesh and blood, hung naked upon the cross; become poor, left all behind, in order to make us rich through his poverty. His head was crowned with thorns in emblem of the sorrows, which the earth, the mother of thorns, prepared for him. Over his head appeared the holy name, which as a banner, written in the three great languages of the earth, declared him the King of Glory, whom mankind had hung upon the cross. His arms were outstretched, as if to embrace the world which rejected him, and for whose salvation he still thirsted. At his left hung the infidel malefactor, who, with the rough populace, had reviled the Holy One; at his right was the sinner who repented; so that around the Savior the representatives of mankind were assembled, both of those who go the way of perdition, and those who walk the way of salvation. In his deep abasement, the Savior nevertheless exercised an act of Divine majesty; he received the homage of the faithful, he opened to him the gates of the Heavenly Kingdom. The cross of Christ became a throne, the place of a skull became the world's tribunal.

As to the particulars of this incident, the attempt has been made to deprive it of the extraordinary character; but all these efforts have without exception been very weak. The prayer of the thief, *remember me Lord, when thou shalt come in thy Kingdom*, has been said to refer merely to a kind remembrance in the world of the blessed; but the expression, *come in thy Kingdom*, cannot possibly be understood in this way. But if the man supposed Christ to be the Messiah, and applied to him the representations of a suffering Messiah, it is astonishing that this man could do this, and the disciples could not. No new light is given by the expression, which follows, *verily I say unto you, this day thou shalt be with me in Paradise.* These words have been so weakened, as to be translated, "I tell you this day, (comma after day,) thou shalt sometime be with me in Paradise; God is love, and he will make thee, sometime, blessed." But this expression might have been made by any one, as well as Jesus, and moreover the phrase, *verily I say unto you*, is not suited to such a meaning, as Kwinoel justly observes. The Gospel history evidently states the proceeding in such a way, that the two essential elements of salvation, repentance and faith, seem present in the man's heart; it is very likely, that these had their preparatory causes, but this does not destroy the striking point in the proceeding, which lies in the fact, that this man was able in a moment to lay hold of Christ with repentant faith, at a moment in which none else could.

As to the word 'Paradise,' it is in no way to be regarded, as equivalent to 'Heaven,' or 'Heavenly world.' Since Jesus is expressly declared by scripture (I. Pet. 3, 18,) to have descended, immediately after his death into the kingdom of the dead, ——— it is evident, that Christ could only mean by his promise to the thief, that his soul should go with the Savior's to the assembly of the dead. In 2 Corinthians, 12, 4, the Heavenly world seems to be called 'Paradise;' but we must remember, that the Jews distinguished the upper from the lower paradise. The last is synonymous with Abraham's bosom, and marks the place of bliss in the kingdom of the dead, as Gehenna marks the place of suffering.

This scene of infinite sublimity, in which the Savior appears, as ruler of the Heavenly world, is followed by another incident, which shows how the Lord in the severest of his agonies, regarded the least circumstances of his earthly connexions, as well as the most exalted purposes of his life. By the power of perfect love, which always looked beyond itself, and embraced even the stranger in its blessing, he thought of his mother

Mary. While her divine son hung upon the cross, the sword, of which Simoen had prophesied, penetrated her soul. All that she had experienced in the most blissful moments of her life was darkened, doubts stormed her soul; the moment of her own new birth had come; the mother of Christ was now to bear the new man, the Christ in us. There was no need of any command to induce the faithful disciple to take the mother of the Lord to his own house; she lived in the lap of love, so that she lacked nothing; but for her sake the Lord uttered from the cross those words of consolation. The feeling of abandonment would have been too mighty for her, and Jesus therefore gave a son to her, when she believed she had lost her beloved one.

In regard to the persons, who are mentioned by John as standing near the cross, it is to be observed, that according to Matthew, and the parallel passages, the persons mentioned are said to have watched the proceedings from afar. This agrees very well with the account in John, if we suppose, that after a while some of them approached the cross. John appears to have been the only one of the disciples who ventured; among the women, besides Mary, the mother of Jesus, and Mary Magdalena, and Salome, a third Mary is also mentioned. John expressly mentions her as the sister of Jesus' mother, and the wife of a certain Cleopas; Matthew and Mark designate her, as the mother of James, (Mark particularises James the less,) and of Joses. By comparing Matthew (13, 55,) we find two persons of this name among those called the Lord's brethren, wherefore the idea is very probable, that these brethren of Christ were sons of his mother's sister and consequently were his cousins. The name, James the less, serves to distinguish the Lord's brother of this name, from the Apostle James. According to John 7, 5, and Acts 1, 18, none of the Lord's brethren was among the twelve.

After these most pathetic incidents at Golgotha, the great moment of the death of the Prince of life approached. Nature herself seems symbolically to have solemnised the sublimity of this moment; when the light of the world appeared to die out, darkness stretched over the whole country from the sixth until the ninth hour. Luke expressly declares, that the sun was darkened. This might be accounted for by an eclipse of the sun, if the full moon at the Easter time did not destroy such an opinion. Nothing need prevent our assigning in other ways some physical grounds in explanation of this darkness, since it is not said, that there was any thing miraculous in it, nor can there be any object for supposing such a miracle.

The biblical doctrine of Providence, which excludes all *accidental* coincidences, demands no other view of the occurrence, than the one given. When now the moment of death approached, a still severer agony awaited the Savior; it was the last of his earthly life of conflict, but perhaps the severest, since the soul now tore itself away from the bonds of that holy body, which must have been all the more sensitive on account of its sinlessness. The same remarks are in general applicable here, which were made in regard to the agony in Gethsemane; only the truth is here actually expressed, which we then supposed in order to explain those facts. Here the Savior laments in the words of Psalm 22, 1, his abandonment by God. Every attempt to weaken the force of these words should be rejected. The Savior did not use this language, because the 22d psalm contained it; in the inner truth and harmony of his whole life, Jesus used no words which did not fully express a reality. Every deep consideration of the event forbids our referring the expression to a sense of abandonment on account of his mere *outward* sorrows. Since the greatest physical suffering is no desolation to him, whose soul is filled with the divine power and joy. But the magnitude of the sufferings of Christ lay in the fact, that his physical torments were attended by a deprivation of divine power in his soul. His bodily nakedness was but an emblem of his inner destitution of all Heavenly ornament.

If we consider, that such abandonment came over him who had said, I and my Father are one, he who hath seen me, hath seen the Father, it is evident, that the object of this, as of the death of Christ, which is to be considered only as the consummation of his sufferings, must be peculiarly, infinitely great. According to scripture, this object was two-fold.

In the first place the path of sorrow and abandonment was necessary to the perfect development of our Lord's human nature. In the second place the Savior suffered this in order to finish all things in himself, as the second Adam. *For by one offering, he hath perfected forever, them that are sanctified,* (Heb. 10, 14.) This fulfilment of the whole has a negative, and a positive side, which are consistent and nearly connected with one another, but which yet should not be confounded. The *negative* side is the washing away the guilt of a sinful life, the reconciliation with God, the forgiveness of sins; this could not be done without blood, which is the highest evidence of self-sacrificing devoted love. In this view, the dying Savior appeared, as the lamb of God, who bore the sins of the world. The *positive* side is the communication of a higher principle of

life, redemption from the slavery of sin, the creation of the new man—of Christ in us. This side is marked chiefly by the resurrection, which is the necessary consummation of the death of Christ; the other, or negative side is marked by his death, which was the summit of self-sacrificing love.

In what follows, it is related, that the by-standers misunderstood the exclamation of Christ; they believed that he called upon Elias, whom they expected, as the forerunner of the Messiah. Many interpreters consider these words, as spoken in mockery, but this is not indicated in a single syllable; it is more probable, that a secret shudder, such as often shows itself in the most hardened, and seized them more fearfully at a later moment, ran through their minds. These rough mockers might still mistrust, that there was something in the Messiahship of the crucified one, and they shuddered at the thought, that Elias might appear to them amid thunder and storm. Psychologically, this is far more probable, since even the rudest nature, when tired of scorn and mockery towards innocence, is apt to change its mood; and a nobler sentiment arises, even if it appear only in the tremors of a bad conscience.

When our Lord cried out 'I thirst,' they hastened and gave to him the sponge with vinegar upon a hysop-stalk. After Jesus had taken the drink, he called out once more aloud, and departed. According to John, the Savior used the expression, 'it is finished.' That this expression has something more than a physical meaning, is declared by the preceding words; *Jesus knowing, that all things were fulfilled.* But apart from this, our Lord's very nature leads to the more comprehensive sense of expression. Ever inspired by the thought of the exalted object of his mission, he now looked upon it, as wholly finished and realized. As by the fall of Adam, all was lost, by Christ's victory over all the assaults of darkness, the conquest of all was gained. According to Luke, Jesus spoke also the words; *Father, into thy hands, do I commend my spirit.* In the words, 'Father,' the gentle filial spirit speaks forth, undisturbed by the magnitude of his pains. While the soul of Christ went to the realm of the dead, (Scheol) his body rested in the grave, his spirit returned to God; by the resurrection all were again united in harmonious unity.

This bare and simple narration of the greatest event in the history of the world, the turning point of the old and new world, is followed by some statements of subsequent occurrences, in which the Universe by physical events gave witness of what took place, as at the birth of Christ, the sympathy of

the spiritual world was expressed by the appearance of the angels. At the moment of the death of the Prince of life, the earth trembled, the rocks were torn asunder, and the vail of the temple was rent in twain. It is of no consequence, whether we consider this earthquake, as common, or miraculous; since *chance* is here excluded, as is self-evident, and the rich and deeply significant symbol in both cases remains. Upon the Savior's death light penetrated into all secret places; the graves were opened, Hades and its dead beheld the heavenly light; and the closed access to the holiest sanctuary of God, which the earthly temple prefigured, was opened to men. When the by-standers beheld the commotion in nature, a vague feeling led them to the just idea, that this was connected with the crucified one. The Roman centurion himself declared, that this must indeed be the Son of God. A shuddering feeling seized the remainder of the crowd, whom mere idle curiosity had led to see the crucifixion; they beat their breasts and turned away; they knew not, that they had seen, what angels had desired to look into.

But Matthew in anticipation introduces a very remarkable statement; he states, that not only were the graves (in the rocks) opened by the earthquake, but many saints arose and (subsequently) went into the holy city, and appeared to many. The only view, excepting the literal historic one, that can be taken of this relation is the mythic view; for what is called the *naturalist* view, which connects the loss of some bodies, which the earthquake cast out of thoir graves with some accidental dreams of some citizens of Jerusalem, is so faulty, as to need no refutation. The mythic view seems very plausible in regard to so extraordinary an event, and it is therefore not to be wondered at, that the numerous opposers of the bodily resurrection of Jesus are all inclined to it. But in this case, as in general, the close proximity of time, which does not allow us to believe in the formation of mythic or symbolic fables in presence of contemporaries, forbids our adopting this view; yet the defenders of this opinion may take shelter behind Matthew in regard to this point, and may join with the many, who would make us think, that the gospel of Matthew, as we possess it, was not composed by the Apostle. But improbable as this latter idea appears, we may grant its truth and still maintain a distinct ground against the mythic view of the passage under consideration. The statement in this passage is against all analogy, and against the universally received standard of faith; Christ is always considered, as 'the first born of the dead,' which is entirely at variance with this pas-

sage: the mythists would undoubtedly have placed this event after the account of the Lord's resurrection, and not in the narrative of his death. If the resurrection was now merely to be made apparent to Christian consciousness, then this event only expresses the simple thought that the resurrection followed gradually, and that the Saints of the old covenant came to be glorified in the body. The difficulty, so often considered, of the connexion of these risen saints with Christ the first-born of the dead would then be set aside by placing the going forth from their graves, immediately after the Lord's resurrection. According to this view, the death of Christ appears an universal, astounding blow, but the resurrection appears as the peculiar life-quickening for the slumbering world of Saints. This first coming of the Lord has by this event a peculiar beauty, for it thus becomes a prefiguring of that glorious coming of the Lord which is still to be expected. All that shall take place in the great development at the last day, is significantly indicated by the first coming of Christ.

SECTION SIXTH.

BURIAL OF JESUS.

(*Matt.* 27, 57—66. *Mark* 15, 42—47. *Luke* 23, 50—56. *John* 19, 31—42.)

After the soul of Jesus had left the pure temple of its habitation, his holy body was not left neglected, as if it were the insignificant veil of a Heavenly phantom, but a wondrous influence of God hovered over it, and kept away every offensive mutilation. John, conscious of the importance of these particulars, has carefully related every incident. In these statements we have not only an assurance as satisfactory, as is possible on physical grounds for the real death of Christ, but also a proof of the importance which the bodily organization holds in the Christian system. Christianity is far from that comfortless view, which considers the body as the prison of the human spirit, and which leads to monkish asceticism; and it is just as far removed from that empty notion, that sin came merely from the charms of sensuality, and hence the soul falls into death together with the body—a view which favors epicureanism. The Gospel considers it as the object of the union of the soul with the body, to glorify the latter into a temple of the Holy Spirit, so that the saying of a spiritual na-

tural philosopher is thoroughly biblical; "without body, no soul, without embodiment, no salvation."

According to Jewish usage, the bodies of those executed must be removed on the day of their death. Since it was now the preparation day before the Sabbath, the Jews commanded that those crucified should be put to death. It was customary to hasten the death of the crucified, who were generally persons of the meanest condition, by breaking their limbs with clubs, a single blow of which upon the breast ended the unhappy being's sorrows. Pilate probably sent a separate detachment of soldiers for this purpose; these perform their office upon the two thieves; but when they came to Jesus (whom they therefore had not seen expire) they found him already dead. In order to be sure of his death, one of these soldiers pierced his side with a spear, and blood and water flowed forth. They did not otherwise touch him, so that his body, by a remarkable conjunction of circumstances was preserved without mutilation. John was an eye witness of this occurrence. With the strongest emphasis he gives assurance of the truth of what he relates, with the view of thereby impressing faith upon the minds of the readers. He also quotes two passages from the Old Testament, which point to these events. *A bone of him shall not be broken. Then shall they look on him whom they pierced.*

We now ask, why it was, that John lays so much weight upon this fact. It may indeed be believed, that this was intended to serve as a proof of the actual death of Christ, as it has been regarded in modern times; but we find no evidence that the reality of Christ's death was doubted in the ancient Church, and this view is not therefore according to the sense of Christian antiquity. It is far more probable, that this statement of John had reference to the Gnostic sect of Docetes, and was intended to establish the reality of the bodily nature of Christ in opposition to the doctrine, that he was only a spiritual appearance. The remarkable manner in which John treats symbolically of the blood and water which flowed from the wound in Christ's side, will be considered, when we treat of the first Epistle of John. The question now is, what does the passage before us declare. Since men have began to doubt, whether our Lord actually died upon the cross, it has been usual to insist upon John's statement in order to prove, that the point of the spear which reached the heart of Christ and the pericardium, which is filled with water, must actually have killed Jesus, had he not yet expired. So much is clear, that it was the soldier's design to kill him by the blow, in case that he had

only swooned. But it is certainly more advisible not to make so important an inquiry, as that relating to Christ's real death, depended on outward events, which, by a sceptical mind may be viewed now in this way, now in that. Since the fact of death cannot be proved from outward marks, we must resort for proof to the inner grounds, which will have a more particular consideration in the history of the resurrection. We content ourselves with remarking, that it must be considered a peculiar mark of the divine influence, that the Saviour's heart should be opened, and the fountains of blood in his hands and feet be pierced, without the organization of his body being destroyed or dismembered.

Here the synopsists mention the exertions of some distinguished friends of Jesus, on account of his body. John mentions Nicodemus the same who formerly sought Jesus by night; but the principal personage was Joseph of Arimathia. This worthy man was a disciple of Jesus, but the fear of man had hindered his openly avowing his faith. But what he had not been willing to do for the living, he was willing to do for the dead. He asked of Pilate the body of Jesus. After Pilate had learned from the centurion who had been commissioned to hasten the death of the crucified, that Jesus was dead, he gave his body to Joseph. After Joseph had obtained the precious gift, he wrapped the body of Jesus in a linen robe with spices, and placed it in a new sepulchre in his garden, and rolled a stone before it. It seems to be stated as something honorable, that the grave was new and unoccupied; it was probably his family sepulchre, which Joseph devoted to the body of Jesus. The whole proceeding took place in haste, since the Sabbath was approaching. Meanwhile some of the anxious women who had followed their beloved master faithfully from Galilee, yet followed him to the grave, where they, overcome with sorrow, bowed down to satisfy themselves by seeing how his body was placed. Upon their return, they provided precious ointments, in order after Sabbath to prepare the beloved body for its final rest; on the Sabbath day they abstained from labor, according to the injunction of the Mosaic law. The graves of the Jews were hewn in the rock; a block of stone closed the door or horizontal entrance.

For the friends of our Lord, this Sabbath now coming on, was a day of peace after the agony and strife of the preceding days; but the enemies of Christ did not rest, anguish of conscience again struck the heart of Pilate. They told him of the prediction of the resurrection, and demanded a watch until the third day. What feelings must have thrilled through Pi-

late at this communication may be judged from the fact, that he was so deeply moved, when he heard, that Jesus called himself the Son of God. Perhaps he gave permission the more readily in order to have surer news of what should transpire. A return from the dead was certainly in *theory* the most improbable thing to him, but often the Divinity so presses into the sceptical mind, by way of the heart, that the most sceptical often becomes very superstitious, while the inextinguishable feeling of the reality of the unseen world prevails in opposition to his theory. Modern critics have disputed the fact, that a watch of Roman soldiers was placed around our Lord's grave, and have sought to impugn the authority of the passage in Matthew, which states this circumstance. But all these attempts appear without justification in truth. Matthew, who as an eye witness wrote at Jerusalem at a time in which many persons lived who had known the fact, could not give an entirely false account of so public an occurrence.

Art. 2.—A LETTER TO UNBELIEVERS.

BY THE LATE BERNARD WHITMAN.

UNREASONABLE MODES OF ATTACKING CHRISTIANITY.

[The following letter was one of a series first published in the Unitarian. Those who has seen it will be glad to read it again. It is an excellent specimen of the style of its anthor. It is clear, cogent and pointed—its argument so strong and so fully brought out that it is next to impossible to escape its conclusions. Would we had more such writers now.]

I.—OBSCURITY OF THE SCRIPTURES.

1. You all know that the Constitution of the United States is not clear and explicit in all its provisions. The wisest and most honest of our statesmen receive very different impressions from some of its enactments. They spend much time in debating concerning the meaning of the original framers of the instrument. Many commentaries have already been written and published in its explanation. No one will deny these statements.

Suppose a subject of some despotic government should travel through our country. Suppose he should attack our republican institutions in the following manner: "Americans, you boast greatly of your freedom. You magnify the merits of your Constitution. Your legislators are enthusiastic in its defence. But just notice the great obscurity of this boasted charter of your rights. Already several large volumes have been written in explanation of its true meaning. And what is the principal occupation of your public servants on the floor of Congress? Disputing, wrangling, fighting, concerning the different explanations which are given to some of its phrases. Yes; and you pay these legal gentlemen an enormous price for their quarrelsome labors; you pay another large amount for the printing of these long speeches; you then spend much precious time in their perusal; and what do you receive for all this property and time and patience? Nothing valuable. For these different interpretations of the obscure parts of the Constitution and these angry discussions keep you divided into parties, make you unfriendly and unjust towards one another, and thus destroy your peace, your improvement, and your happiness. If I mention your charter of rights, you all unite in declaring it the most perfect human instrument. If I ask you to explain its true meaning in relation to several important subjects of legislation, no two of you will give me the same answers, except so far as you are arranged into opposing parties and adhere to the opinions of your respective leaders. I call upon you, therefore, to avoid all these weighty evils. I exhort you to destroy this obscure and indefinite Constitution, which causes so much waste of time and money and morals and enjoyment. I advise you to appoint a king, who shall be the fountain of all law, who shall stand in the place of both Constitution and Congress, who shall dictate the course for you all to pursue, and in whose family the office shall remain hereditary. In this way you will avoid such a waste of property, time, and happiness."

Should you call this a rational mode of attacking our republican institutions? I suspect you would not hesitate to reply. "Sir, we admit that our wisest and best men differ concerning the true meaning of some of the provisions of our Constitution. We know that several of the number have published large and valuable commentaries in explanation of its contents. We acknowledge that our legislators dispute long and earnestly about the different explanations of some of its enactments. But what does all this prove? The evils you mention are inseparable from written laws. They arise from the unavoida-

ble ambiguity of language. They are of no great consequence. They are trifling, in comparison with the blessings connected with a republican government. And they serve many valuable and important purposes. We, sir, prefer our free institutions, with all their imperfections and attendant consequences, to the rule of a despot, to the tyranny of one frail and capricious and perhaps cruel monster. We have no disposition to change our situation for the one you recommend. We have enjoyed the sweets and blessings of freedom too long to sacrifice them on account of the few accompanying disadvantages. And we can consider your attack upon our Constitution on account of its obscurity in no other light than that of wilful ignorance and gross absurdity."

2. Now let me apply this illustration. The Scriptures are obscure and indefinite in relation to some topics. Christians have disputed about their true meaning for many ages. Many volumes of commentaries have been written in explanation of their obscure portions. Believers are divided into different and opposing sects on account of the different impressions they receive from the sacred writings. These facts are known to all men.

What use do you make of this circumstance in your attacks upon the Bible? You reason precisely like the opposer of republican institutions. The substance of your remarks may be thus expressed: "If we attack the Scriptures, Christians are greatly excited. They pronounce them the only infallible standard of faith and practice. In the mean time their priests are disputing about the true meaning of many portions of their sacred volume. They have also published various commentaries in explanation of obscure passages, until the world is full of the contradictory expositions of the opposing denominations. Thus they make you support them while they quarrel with one another and keep you in contention and bitterness. You would act more wisely to do as we have done; we have nothing to do with writings so obscure and indefinite. We take our own reason as the only guide to truth and duty and happiness. We are therefore saved from all the expenses and controversies and troubles of Christians. We advise you to burn your Bibles and follow Nature. You will then feel happy."

This is then one of your common modes of attacking Christianity. But is it not as unreasonable to reject the Scriptures for their obscurity as to condemn the Constitution for the same objection? Yes, much more irrational. For our Constitution has been written scarcely more than half a century.

It is composed in our vernacular tongue. The hands of those who framed the instrument and voted it into existence are not all cold in death. And still you see how many different meanings are drawn from its provisions. Now the Hebrew and Christian Scriptures were written many hundreds of years since, in languages now dead; and they contain frequent allusions to the then existing manners, customs, disputes, scenery, opinions, and local circumstances. We have them in an imperfect translation, made several generations since, containing many terms now obsolete, and divided into chapters and verses without any regard to the sense or connexion. Is it, therefore, strange that their teachings on some points should be obscure and indefinite? Without a constant miracle the fact could not have been otherwise. But there is enough plain to the lowest capacities to answer all the purposes of a revelation. From their pages we may all learn that we have a perfect Father in heaven, and that he has sent Jesus Christ to be the Savior of the world. We can learn that we shall all enjoy another conscious existence beyond the grave, and that we cannot be truly happy either here or hereafter without Christian holiness. We may all learn that our whole duty consists in living a sober, righteous, and godly life in the present world. We need not be at a loss to discover what is right and what is wrong, in any given instance; and if we conscientiously practice the former and shun the latter, we are safe for time and safe for eternity. Is it not, then, infinitely more unreasonable to condemn the Bible on account of its obscurity, than to condemn the Constitution of the United States for the same defect? Let your reason answer.

II.—DISCREPANCIES IN THE SCRIPTURES.

1. You know that several individuals have written the life of Bonaparte. They disagree respecting many traits in his character. But this is trifling, in comparison with their disagreement concerning important facts in his history. In relation to several very prominent events of his life they plainly contradict each others' statements. Those who have read these authors will assent to my assertions.

Suppose I should make use of this circumstance thus: "Brethren, several historians have pretended to give us the life and acts of Napoleon. Their works are filled with contradictions. This is enough to destroy all confidence in their statements. It becomes very doubtful whether any such person ever existed. But admitting he did, which is a matter of

little consequence, you can know nothing of his sayings or doings. Which writer will you believe? They all profess to state truth and nothing but truth. As there are plain contradictions, there surely must be some falsehoods. Both sides of a story cannot be true. It is but reasonable to infer that the whole is fiction and forgery."

Should you call this sound and conclusive reasoning? I think you would reply in these terms: "Sir, we admit your facts, but deny your inferences. The very circumstance that so many lives of Napoleon have been written fully proves his personal existence. The disagreement of the writers in some particulars shows conclusively, that they have not combined together to deceive the world. You are left at liberty to believe the witness you think most credible; while all those facts in which all unite are certainly to be received as well attested truth. Your skepticism on account of the contradictions of the several histories is altogether irrational."

2. Let me apply this illustration. Four individuals have written the life of our Savior. They were well qualified for the undertaking. They did not perform this important service until several years after his death and resurrection. They are perfectly agreed respecting his character. In relating the various events and actions of his wonderful history, they have fallen into some slight discrepancies. All who have perused the Gospels carefully will understand and credit this statement.

Now what use do you make of these discrepancies in the sacred writings? You pronounce them sufficient to destroy all confidence in the Evangelists. On no other mode of attack do you seem to place so much reliance. Your reasoning on this point may be thus briefly stated: "Christians, you see that the Apostles contradict each other. Because they are not agreed in every particular you should regard the whole as forgeries. You should reject the gospel as an imposition. For if the whole be not true, the whole must be false."

Is this conclusion consistent with your reasoning concerning Bonaparte? Is it not as unreasonable to condemn the gospels, on account of some slight discrepancies of the Evangelists, as to reject the whole story of Bonaparte, on account of the contradictions of his historians? Yes, far more unreasonable. For the very contradictions in the different lives of Napoleon strengthen your confidence in his history. Why should not the case be the same in relation to the Gospels? Nor is this all. Suppose you were placed on a jury to try a citizen accused of murder. Suppose four witnesses should

give their testimony in the very same words. Should you not hesitate in believing their statements? Should you not suspect they had plotted together to deceive the court? You certainly would; and I have no doubt you would acquit the supposed criminal merely on this account. But if four witnesses should agree in the main particulars, if they should use different language, if they should disagree in several minor points, you would believe their testimony, you would condemn the accused. You would affirm that these different modes of relating events and these trifling contradictions strengthened their evidence. These would be your feelings and views under the supposed circumstances. Now the Evangelists furnish a parallel case. They testify to the life, conduct, words, death, and resurrection of Jesus. They are perfectly agreed in every point of the least importance. They differ respecting some trifling incidents, some unessential circumstances. Take one instance of the greatest discrepancy. All four give an account of the resurrection of Jesus. They harmoniously testify to the essential fact itself. But in narrating the circumstances connected with this wonderful event they disagree. Some mention more particulars than others. Some relate things which are omitted by others. Some state things which cannot be easily reconciled with other statements. Had not this been the case I should have been utterly astonished. For at the time of the crucifixion they had no real belief in the resurrection. They were wholly discouraged. Their hopes were buried in the sepulchre. They went to the tomb early in the morning, before it was light. They were overwhelmed with surprise. They could scarcely believe their own senses. And when they came to record this event some years afterwards, each one published his own impressions; and hence the slight discrepancies which strengthen their testimony. None of them could be mistaken as to the resurrection itself; for this event produced an entire change of purposes and conduct in all the apostles. Before, they were timid, worldly-minded, unbelieving, and fearful; but afterwards, they became bold, courageous, disinterested, and ready to undergo any trials or persecutions for the cause of Christ. A firm belief in this fact is all we need; and as to the trifling incidents on which they differ we are not required to have any faith. This is a fair view of the discrepancies found in the Scriptures; they serve to strengthen our confidence in their genuineness and truth. They would naturally produce this effect upon any fair-minded jury on earth. Is it not, then, infinitely more unreasonable to condemn Christianity on ac-

count of the slight discrepancies of the sacred writers, than it would be to reject the whole history of Bonaparte on account of the great contradictions of his biographers? I put the question to your conscience.

III.—FALSE RELIGIONS, COUNTERFEIT MIRACLES, APOCRYPHAL WRITINGS.

1. You know that counterfeit bank-bills are in circulation. They are made in imitation of the currency of the different States' and United States' banks. Many who have been engaged in making and vending this spurious money have been detected and punished. These are well known facts.

Suppose I should take the following stand in relation to this subject: "Gentlemen, I shall never receive any more paper money. I have lately taken bills on several different banks; and I have since discovered that the whole number are counterfeit. I do not believe there is any good paper money in circulation. I have resolutely determined never to look at another bank-bill. I suspect the directors of our banks are at the bottom of this mischief. They are aiming to sponge the community. I therefore call upon you to follow my example, and we can put an end to all this corruption and iniquity."

Should you pronounce this correct reasoning? You would probably reply: "Sir, you talk very unwisely. The very circumstance of the existence of counterfeit money proves that good bills are in circulation. You have examined but a small proportion of the whole number which are in existence. Your best course, therefore, would be to learn how to distinguish good from bad money, and you will no longer be troubled with counterfeit bills. And to condemn *all* paper money, simply because you have been so unfortunate as to receive *some* counterfeit bills, is truly unreasonable."

2. Let me apply this illustration. There are several religions which claim to be of Divine origin. There have been accounts of miracles, both among the ancient heathens and the modern Catholics. There are several apocryphal writings relating to the life and religion of Jesus. These facts are known to all men.

Now what use do you make of these facts in your attacks upon Christianity? You reason concerning them in the following manner: "Christians, several religions claim to be Divine revelations. You all admit that the Chinese, the Indian, the Mohammedan are human impositions. We infer that the Jewish and Christian are of the same description. You find

an account of miracles among heathen nations, and in every period of the Catholic church. You all acknowledge that these are fictions, and hence we infer that all revelations of miraculous interpositions are falsehoods. There are several gospels and epistles which you all reject as forgeries. We therefore give no credit to any part of your Scriptures."

This is one of your common modes of attacking Christianity. Is it not as unreasonable to condemn all religions, all miracles, all histories of Jesus, on account of some false religions, some pretended miracles, some apocryphal memoirs, as it would be to condemn all paper money, because, through your ignorance, you have for a time taken none but counterfeit bills? Yes, I think you must perceive that the former is much more unreasonable than the latter. For it would require a long time to distinguish good from bad money, and to examine all the bills in circulation. But you might easily learn to distinguish false religions from the one of Divine origin, counterfeit miracles from those which bear the impress of heaven, and forged gospels from those which are genuine and authentic. If you have not the time and learning to read the necessary books in order to settle these questions, you might bring the gospel to the test of personal experiment. You cannot buy the necessaries of life with counterfeit bills, neither can false religion satisfy the wants of your nature. As good money will provide a supply for your bodily appetites, so the gospel will satisfy the cravings of your immortal soul. Regulate your heart and life by her instructions, and you will soon have the most satisfactory evidence of her Divine origin within your own bosom. If you will not pursue this course, let your observation decide this question. Take your map and survey the world. What have other religions done for mankind? Kept them in ignorance, degradation, wretchedness. And what has not Christianity accomplished for the human family? She has civilized the savage, educated the barbarous, raised woman to her rank in society, blessed the unfortunate, and made all who have obeyed her laws good and happy, as husbands and wives, parents and children, neighbors and citizens. She has given support in sickness, and hope and joy in death. This every one must admit, who will investigate the subject and be governed by existing and harmonious facts. Is it not, then, infinitely more unreasonable to condemn Christianity on account of false religions, than it would be to condemn all paper money because some bills are counterfeit? I appeal to your common sense and common honesty.

IV.—CHRISTIANITY CONTRADICTS EXPERIENCE.

1. You know there is a class of men called astronomers. They ask us to believe many remarkable statements. They assure us that this earth on which we live is shaped like a ball; that it is twenty-five thousand miles in circumference; that it turns completely round every twenty-four hours; that we who are on its surface travel at the rate of about twenty miles a minute, and that we move round the sun every year. They tell us that the moon is two hundred and forty thousand miles from our globe, and that it is not so very much smaller in size; that it revolves on its axis every twenty-four hours, and that it moves round the earth in twenty-nine days; that it has no light in itself, and that it shines by reflecting the rays of the sun. They affirm that those little shining specks in the heavens are larger than the moon and earth united; that that they shine with unborrowed light; that they are suns to other worlds. They declare that our sun is ninety-five millions of miles from the earth, and that it is very much larger; that it has some dark spots on its face, and is still the source of light and heat. These and other stories do they call upon us to believe as established truths.

Suppose I should attack this system in the following manner: "Gentlemen, you ask me to believe many things which are contradicted by the testimony of my senses. I can see that the earth is not round. I can feel that it does not turn over every day. If it did, we should all fall from its surface, and all the water would run out of our wells. I can feel that we do not travel twenty miles a minute; for such rapid flight would take the breath from any man's body. I can see that we are never on the south side of the sun, and consequently we do not move round that luminary. I can also observe that the moon is no bigger than a cart-wheel; that it is bright in itself, for it shines when the sun is absent. I can observe that the stars are no larger than lamps, and that they cannot be suns. I can notice that our sun is not so large as a common sized kite; that it cannot give light and heat to the whole world; that it does move daily round the earth, and that it has no black spots on its disc. Most of your statements, therefore, are directly contrary to the testimony of my own senses; and all your figuring can never induce me to believe what I know is contradicted by my daily experience."

Should you pronounce this conclusive reasoning? If you possessed much intelligence, you would return an answer similar to the following: "Sir, you are much too hasty in

your conclusions. We admit that many astronomical facts contradict the testimony of our senses and are opposed to our daily experience. But our senses often deceive us, and our experience is no standard of scientific truth. These gentlemen have given their attention to the science of astronomy for many years. They are amply qualified to decide concerning its truths. They can have no possible motive to practise deception. They offer the most satisfactory evidence in support of every statement they make. They desire you to examine for yourselves, and decide according to your honest convictions. Every one who has properly attended to the subject is a believer. True, all astronomers are not agreed in every particular; but you are required to judge for yourselves which theory is most plausible and best supported. And for you to condemn a science which you have never studied, simply because some of its facts are contradicted by your experience, is truly unphilosophical and unreasonable."

2. Let me apply this illustration. A large and learned body of Christians ask you to believe the gospel on satisfactory evidence. We acknowledge a spiritual Father, the Creator, Preserver, and Benefactor of the universe. We believe he raised up Jesus Christ to be the Savior of the world. We believe he sent him to bless every one of you, by turning you from your iniquities. We believe that Jesus labored, taught, suffered, died, and rose from the dead, as related in the Gospels. We believe that his religion is adapted to our natures and necessities, and that if we imitate his example, imbibe his spirit, and obey his commands, we shall experience daily happiness, be prepared for a joyful death and a glorious immortality. We have carefully examined the evidences which prove the truth of these statements. We think they must satisfy every candid inquirer. We do not ask you to take any thing upon our authority.

How do you treat our friendly invitation? The language of your lips and conduct is something like the following: "We cannot believe your story. Your religion contradicts our experience. You require us to love our enemies, and we know this is impossible. You talk of miracles, and we never saw one. You say a man is answerable for his faith, and we know that our belief does not depend upon our will. You boast of your evidences, but we prefer to be governed by our senses and our reason."

This is one of your common modes of attacking Christianity. Is it not as unreasonable to condemn the gospel, on account of those things which appear at first sight to be contrary

to your experience, as it would be to condemn astronomy, because its principal facts are daily contradicted by your senses? Yes, much more unreasonable. For you profess to believe the statements of astronomers. You have never examined a particle of their evidences. You rely wholly on their testimony. And their positions are hourly contradicted by your senses of seeing and feeling, by your inward and outward experience. Now there is nothing in Christianity, when fully understood, which violates the laws of our experience and observation, with the exception of miracles; and these are supported by infinitely better evidence than many truths which you receive without the least hesitation. The gospel commands nothing but what is absolutely necessary for your true happiness in this world, and it forbids nothing which will not prove seriously injurious to your constitution or happiness on earth. If you have never experienced its saving influence upon your hearts and lives, your opinion on this subject is of no value. For we produce hundreds and thousands of the greatest and wisest and best and most useful men, who will unanimously testify that religion is a reality, that they have *felt* its power on their own minds, that it has made them good and happy; and such testimony is not to be set aside by your bare assertions. But if you are not disposed to try the experiment for yourselves, and thus obtain that evidence which cannot be resisted, you may see what the gospel has done for the world. Look into society. You can find those who are daily made better and happier by their religion. You may see many of the number leave the world in great joy. You must admit that faith produces many valuable results.—But this is not all. It is a literal fact, which no honest unbeliever will pretend to deny, that not one in a hundred of your party, has examined a page of those evidences which have satisfied the greatest and wisest and best men who have ever lived. They may have read more or fewer of the infidel writers; but this is nothing to the purpose. Suppose I should read nothing in relation to astronomy but the attacks of its opposers. Would you call this free inquiry? Those of you who pretend to have looked at the Christian evidences have taken but a very superficial survey. This is evident from your writings on the subject. No, I never knew a man, I never heard of a man, I never read of a man, who had examined the evidences of natural and revealed religion, with honesty and candor and patience, who remained an unbeliever. I do not believe any such individual can be named, among either the dead or the living. But thousands and tens

of thousands of skeptics and infidels have been converted to Christianity by a thorough study of its nature and a proper investigation of its evidences.. Is it not, then; infinitely more unreasonable to condemn the religion of Jesus, without understanding its nature or evidences, on account of the few particulars which appear to contradict your experience, than it would be to condemn the science of astronomy, without any knowledge of its character or proofs, because its leading facts are contrary to your daily experience and observation? Let your conscience answer.

I have noticed several of your modes of attacking Christianity. Have I not convinced you that they are truly unreasonable, and derogatory to men who boast of being guided by a sound understanding? Would not the same process of resoning destroy your confidence in every thing under heaven? In all my illustrations I have had reference to one or more of your publications. There are a few other instances of your folly which I should consider at large, did my limits permit; but I now merely expose their weakness by a counter statement.

Some of your leaders have offered a reward of a thousand dollars to any one who will prove the existence of God, or that such a person as Jesus Christ ever lived upon earth. No one has appeared to claim the offered premium. They proclaim this fact as conclusive evidence that no one can establish these positions. And this boasting has some weight with very weak minds. Now I will make an offer. Your city lecturer has published his "Philosophical Creed." These are his words; "I *believe* in the existence of a universe of suns and planets, among which there is one sun belonging to our planetary system; and that other suns, being more remote, are called stars; but that they are indeed suns to other planetary systems." Now if this man or any other individual of your party will prove, to my satisfaction, that the "*stars are suns to other planetary systems*," I will pay him the sum of one hundred thousand dollars. I do not expect any one will appear to establish the truth of this position, and at the close of the year I can proclaim that the "Philosophical Creed" of your leader is refuted. This will doubtless satisfy weak minds that the stars are *not* suns to other planetary systems.

Another mode of attacking Christianity is ridicule. Ridicule! If ever a class of men on earth justly exposed themselves to satire, it is those who profess to be "*Free Inquirers*." Free Inquirers indeed! Free *from* what? From any correct knowledge of the Scriptures; from any acquaintance with the

evidences of natural and revealed religion; from any correct principles of reasoning; from any decent share of information. They may have read Paine's "Age of Reason"; they may peruse, weekly, "The Investigator." Armed with such vast stores of truth, they strut about the streets, sneering at the belief of the wisest men in the community, thus proclaiming their own folly and delusion by the very name they assume. This is true. This I *know*, this *you* know, this *they* know. And if ever there was a provocative to ridicule, it is the pretensions and the conduct of a large portion of your party. But I forbear. I am not writing for those who will not read and investigate. I only ask you to examine my remarks upon your modes of reasoning, and be governed in your decisions by the preponderance of evidence.

B. WHITMAN.

Art. 3.—AN ESSAY UPON COWARDICE.

[*The following Essay was written for, and read to, a Literary Society.*]

The world is very much mistaken about many things, as we all know, but one of its most extraordinary fallacies is in relation to courage and cowardice. There is a most wide-spread opinion that cowardice is something one ought to be ashamed of, and few seem to think that in fact it is quite an amiable and honorable trait of character. I suppose it will seem paradoxical for me to assert that there was never a great man who was not a coward. Yet nothing can be more easily demonstrated. People have a foolish idea that Cæsar, Alexander, Napoleon, Washington, and other great commanders were without fear, whereas they could never have accomplished any thing but by dint of cowardice. One of the first thoughts which is hammered into the head of a boy is that he must not be afraid of any thing. And the evil is that as it is out of his power *not* to be afraid when fearful things take place, (and to a child most things are fearful)—the boy dissembles and disguises his feelings and becomes artful and false. Or if his cowardice is sometimes too great to be concealed, and people find it out, his spirit is broken at once, his occupation is gone, he is fair game for any body, and all the school may kick him about and impose on him as much as they choose.

I know that philosophers and moralists have made a dis-

tinction between physical and moral courage, and have rather sneered at the first as a kind of bull-dog trait, while they have lauded, very properly, the other. But then, in the first place, no body pays any heed to their distinctions; and in the second place, they have neglected to state the important truth, that no one who is not physically a coward can possibly possess moral courage. Sir Walter Scott, who understood this distinction well, and whom I sincerely believe to have been a man of great personal cowardice himself, has rather promoted the common fallacy by his captivating descriptions of bull-dog heroes. He has described the sensation of fear so well in various places, especially in the case of Eachin in the "Fair Maid of Perth," that it would be gross injustice to suppose he had not himself experienced it in the fullest degree; yet he always seems to admire the Bothwells and others whose coarse natures have never thrilled with this delightful agony. So that on the whole he rather chimes in with the popular idea.

This contemptuous view of cowardice, which derides and scoffs at one of the first endowments of human nature, is so deeply rooted, wide spread, positive, and intolerant, that few dare oppose it. To say a word in excuse or defence of cowardice is equal to proclaiming yourself a coward, and to do this is to expose yourself at once to the insults of men, the contempt of women, and the world's dread laugh. Few dare this. I myself, though long conscious of my distinguished cowardice, have hitherto, I grieve to say, been ashamed rather than proud of it. I would not now have ventured to address, even so enlightened a body as this society, which I doubt not is lifted far above the influence of vulgar prejudice—I had hesitated even to address you, had not *phrenology* come to my aid in this emergency. But with such backers as the learned Doctors Gall and Spurzheim, I would say almost any thing, with hope of producing conviction. For I have observed that doctrines which are entirely neglected or positively denied when based on reason, observation, experience, and scripture, are at once admitted and professed when taught by phrenology. There was published, for example, a little book called "The Natural Laws of Man," containing such novel ideas as this, "the duty of the husband is to love and protect his wife, and provide for his household;" "the duty of a citizen is to obey the laws and assist in supporting them." The phrenologists read this work with extreme avidity, spoke of it as a most marvellous effort of human wisdom, and immediately ran home to love and protect their wives and provide for their

families. In like manner I trust that my view of the excellency of cowardice which would doubtless only excite derision if argued on grounds of simple logic, will be received as an oracle, when expounded phrenologically.

We are taught by these doctors that in the back part of the head, in very good society, close by our conscientiousness and approbativeness, lies an organ called *cautiousness*, which is the source of all our fears. Every one has this organ, larger or smaller, therefore to pretend, as some do, "not to know what fear is," "to be incapable of the sensation of fear," &c. &c. is to declare themselves more or less than man. Such foolish vaunts will be put down at once when men come to understand phrenology. But if a man says, "I have very little of the feeling, it is very hard to excite my fears," and thinks to go off with great applause, he reckons without his host. For phrenology instantly replies, "then you are deficient in very important traits of character, and exposed to great dangers. There is nothing to be vain of in yonr deficiency. Hear what Dr. Combe says of you, "in mature age, when the organ is very deficient, the individual is rash and precipitate. He is never apprehensive about the results of his conduct, and often proceeds to act without due consideration. Persons of this description are frequently of a gay, careless disposition, and engrossed entirely with the present; they adopt rash resolutions, and enter upon hazardous enterprises, without deliberation or advice. In domestic life, misfortunes overtake them in consequence of their want of precaution. From constitutional recklessness they precipitate themselves against objects in the dark; they break frangible articles, owing to want of precaution in arranging them; and lose the money which they lend, by omitting to take proper security for repayment. Riding upon a slippery path quite insensible to danger, their horse falls and deprives them of life. A cat, or other animal, overturns the candle which they have left burning, and sets their house on fire. In short, they are subject to endless misfortunes for want of caution in their conduct."

How do you like this character, gentlemen? Is there any thing to be proud of here? It is a pleasant vaunt, no doubt, that you are insensible to danger, but you must take it yoked with all these concomitants. You must be willing to break crockery, blunder down upon your face when walking, knock your nose against open doors in the dark, hit your head against canal bridges by your awkardness in not hearing the helmsman cry "*look out, low bridge.*" You will tie your horse

behind the "*dees*," and he will break the reins. You will leave him untied, and he will leave you to walk home through snow and mud, five miles, after dark. You will let him fall down and break your neck. You will take your stand just over the boilers when the boat leaves the landing, and be blown into the air, and you will be the only cabin passenger injured. The newspapers will "regret to learn" that you expired after lingering for several days in dreadful agony; but "are happy to add that no blame attaches to any one concerned." A fine thing thing to be proud of, all this!

And after all, what sort of courage is this, which springs out of insensibility to danger? The courage of the soldier, not of the commander; the courage of Sam Patch, not of the real hero; the courage which can blindly run all sorts of foolish risks, not that which can deliberately dare great danger for the sake of a good cause. It renders all that nobler courage, which flows from presence of mind, impossible. Your daredevil is a mere child amid inevitable peril; of self-possession, of calm consideration he is incapable, for these all flow from the apprehending sense of danger. Therefore I said that all great men are cowards. Their greatness depends on the power of quickly perceiving danger, of being prepared beforehand for evil, of being found guarded at all points; which, without great capacity of fear were impossible. It is true, they are able to restrain and command their fears, but they have them, not the less. Fully sensible of peril, they are fully possessed in the midst of it. If they were not fully conscious of their danger, they would lose their proud pleasure in controlling the feeling. The courage of insensibility cannot understand the glow and thrill of heroic self-devotion; "the rapture of the strife;" "the high excitement, the sublime elevation produced by night and storm, lightnings and darkness; by broad ocean roaring up along a rocky shore; by the battle shock of a Waterloo or Trafalgar. It is the *sense of danger* which is at the heart of the sublimity felt on all these occasions, restrained indeed by reason and the higher sentiments, acting as their servant, yet giving them all their stimulous.

Plutarch reports that the Tyrians tied their Gods with chains, and Apollodorus tells of some who tied the image of Saturn with bands of wool upon his feet. So some Christians; they think God is tied to their sect, and bound to be of their side, and the interest of their opinion. JEREMY TAYLOR.

Art. 4.—TO THE WIND.

O melancholy Winter Wind that makest moan
  So sad, so sad and low,
Through the still midnight, while the sleeping snow
Lies in its death-trance, fix'd upon the moon;
O Wind, that moanest that dull, steady tune,
Like some deep organ-pipe, left all alone—
  By sweetest seraphs left,
  Of sacred melody bereft,
And given to the wild fiends of the air
To sound, what mad discordant tones they list;—
O Wind, wild as some phantom of the mist,
That sweeps with hollow groan the hill side bare—
  I hear—I hear thy sullen, steady moan,
  As here I sit alone!

Strange thoughts, strange feelings come and sit by me,
And look into their mirror—fantasy:
Mysteries, like thyself, strange Wind, thou bringest;
Unto the soul, as to a harp thou singest
  Hymns of unearthly harmony.

Type of the Spirit to whose solemn deeps
  Thou with *thy* deep do'st call:
Type of that mystery that never sleeps
  Within the breast of all—
O Wind, whether thou blowest sad and wild,
Or gently breathest with glad tones and mild,
When in the moonlit leaves the sleeping bird
  By thy bland touch is stirr'd—
Whether thou ravest mid the forests bare,
  Or bringest odours rare
From the sweet fields that load the warm Spring air—
Thou art a shadow of the soul of man
Now calm, now full of joy, now frantic glee—
  Now wild as wild can be:
Now breathing fragrance to sweet Heaven—how glad!
  Anon with whirlwind fury mad;

And often full of visions, dull and sad,
And hearing but its own strange harmony,
As now, O melancholy Wind, I hear no sound but thee!

C. P. CRANCH.

JANUARY 15, 1837.

ART. 5.—THE LOVE OF THE TRAGIC.

AN ESSAY ON A VERY INTERESTING SUBJECT—VERY DRY, BUT NOT LONG.

How strange it seems, that people love to weep, better than to laugh! They love to mourn over the sorrows of Werter, rather than to rejoice with the joys of the most fortunate hero of romance. The majority, certainly all the sentimental, are far better contented, when weeping for Ophelia or Desdomena, than when laughing with Beatrice or Portia. The taste of the refined for tragedy is equalled by the taste of the vulgar for games and exhibitions, in which the torments of beasts and even of men are the wonder and delight of the crowd. Amusements, in which the pain of one party is made the pleasure of the other, have been the most popular in all ages. The gladiatorial combats were the joy of the Roman populace, and the people felt greater delight in watching the doubtful contest, and seeing the gaping wound and the falling victim, than in any of the lighter and joyous sports of the arena. In our day, more people would go to see a malefactor hanged, than could be induced to go to see an honest man saved from drowning. The good women among the crowd near the gallows may indeed cry at the sad fortune of the condemned and weep for him, and his mother; while at the same time, nothing would outrage them more than to be disappointed of their expected sight by the criminal's receiving a reprieve. Thus it is with both the refined and the vulgar. They are more interested in scenes of pain, than of pleasure. The characters of the scenes in which they rejoice, differ indeed. The man of refinement is only disgusted at the shocking scenes which the mob crowd to see, and is charmed only with those exhibitions of sorrow, which the poet or the novelist shows forth, as in a mirror.

Now what can be the cause of this strange joy which most of us take in reading pathetic romances, and looking at the mournful pictures of the Tragic muse? There is certainly

some pain felt by us in reading of the woes of others—we weep for them and sit entranced for hours engrossed with their history, as much as if their fortunes were our own.

Writers on the nature of the emotions and the principles of taste have all sought to explain this phenomenon—to solve this problem. But their views are about as various, as the writers are numerous. Mr. Burke says, that we are pleased with viewing the sufferings of the heroes of poetry, because we are impressed with emotions of fear, while at the same time, we have the joyful consciousness, that we are ourselves out of all danger—just as a man, who watches a battle from a distance; he surveys the terrific scene, and a fear rises in his own bosom, but this fear is turned into joy by the thought that he is entirely remote from danger. There is some truth undoubtedly in this theory, but it does not wholly account for the pleasure of the lover of tragedy. For he is not thinking chiefly of himself—he is too much absorbed with the hero's sufferings, and too deeply interested in his fate, to think much of himself, or to be happy to find himself free from similar dangers.

Mr. Hume accounts for the delights of tragic representations by a general theory of pleasure and pain. He maintains that all our pleasures and pains depend upon the degree of emotion—that an emotion, which when felt in a moderate degree, is pleasant, becomes acute agony, when carried to an extreme degree—laughter, for instance, when carried to a certain degree, becomes exceedingly painful; and on the contrary, the emotions of sorrow and sadness, when confined within certain bounds, are actually pleasant; but that if this extent be passed, they become agonizing. He says, moreover, that tragic representations sometimes overstep this limit, and the scenes of woe appear so much like real life as to be heart-rending, and to cause the spectators to throb with an agony, as if their own friends or their own souls were enduring the pangs of the unhappy ones whom the tragic muse shows forth from her magic mirror. This explanation of Hume's rather evades the difficulty, than meets it. Where is that limit between joy and woe which tragedy must not pass, and what is the reason that tragedy is generally so fascinating, while at the same time, it may be carried so far, as to be agonizing? Hume merely states the fact.

Another writer thinks, that we are pleased with tragedy, because we see in it so good an imitation of real life and are delighted with the author's skill. But this idea, although it gives undoubtedly one reason for our fondness for seeing tragic representations does not give the peculiar reason. We

admire tragedy indeed, because it is true to life, but we have just the same reason to admire comedy or any poem or work of imitative art, which is true to nature. We must look farther than this reason.

The great German critic Augustus William Schlegel thinks that we love to see tragedy, because it gives us a sublime idea of the human soul struggling amidst sufferings, and victorious over adverse fate. This undoubtedly explains part of the pleasure, but not all. It will explain our delight in such sublime dramas as Prometheus or Lear. It does not explain why we love to listen to every sad story, even in humble life—and why there is a deep joy in grieving with the griefs, even of the simplest characters, that the muse holds up before the eye.

What is Hecuba to him, or he to Hecuba, the spectator may ask, but while he so indifferently or angrily asks the question, he feels that Hecuba is something to him, and that he must weep for her in spite of himself.

Instead of selecting any one of the theories we have been considering, it is better to take them all, allowing some truth to each, and avoiding the mistake which almost all theorists fall into, of attempting to explain all things upon some single principle, forgetful of that mingled web of principles and emotions, which forms the motives of almost all the actions of mankind.

We love to have our feelings excited by tragedy, because excitement in itself is agreeable, and even if the excitement has something painful in it, it is far more desired than dulness or littleness. In so far as tragedy and tragic fiction excites the faculties and awakes the sentiments, it is happy. It is a law of our nature that all our powers and affections delight in action. Now there is no kind of literature that excites our nobler feelings so deeply as tragedy. It touches the highest sentiment and ministers to our sense of the sublime in action and in soul.

It fills us with pity, a sentiment which in itself is happy, and which Aristotle, not without some reason, has called the great source of pleasure in tragic representations. We pity the distresses of the distressed, and feel ourselves ennobled and blessed by feeling this throb of generous sympathy.

At the same time, many considerations exist, which create a wide difference between the sufferings of real life, and those which fiction or the drama exhibit. Although we cannot regard the miseries of ideal personages, when well portrayed, without realizing their pains and mourning for them, as if they were real; we still know that they are only ficti-

tious, that we had no part in causing them, and that it is not in our power to alleviate them. Our conscience is clear, and we can look on the spectacle without any feeling of remorse.

Moreover, in contemplating the tragic scenes of the drama, we are constantly cheered by the faith that all will terminate rightly; that the right will be rewarded, and the wrong will meet with his due retribution. And even if the virtuous does seem in the scenic picture to give way to the power of adverse fate and sink beneath the weight of ill, we have such a sense of his dignity and worth, that we feel that he is indeed the victor, and that to have a soul like his is better than to sit on a throne or own mines of wealth.

When we add to these considerations the beauties of taste and genius with which tragedy abounds, and the exact picture which it gives of human nature under its saddest and yet most fascinating aspect, we shall no longer wonder that the tragic muse has so many votaries, and that we love to weep with her, more than to laugh with her merry sister.

The remarks that have been made have not reference solely or chiefly to theatrical exhibitions, but to all forms of impassioned literature, whether of poetry, novels, the *read* or the *acted* drama. The glory of the stage has indeed passed away, but the glory of the drama yet remains, and beams from the poet's pages as brightly as it ever did from the stage. We do not believe, that there ever was a time in which tragic fiction has had more power over the world, than it has now. The influence comes in a thousand forms of literature, and must increase as thought and sentiment gain strength. Now that the world is pretty quiet, and fighting and knight erranting and real tragedy and romance have almost left us, the mind is compelled to make up the want by revelling amid the scenes of the romantic fiction and the tragic poem. Happy it is, that we can thus enjoy in peace and innocence the view of scenes and characters in the muse's mirror, which we could not behold without agony in real life.

So then the truth appears, that we rejoice to have those scenes presented to the imagination, which we should shudder to see in real life, much more to experience ourselves. Beautifully does that wild genius Jean Paul Richter express this idea, when speaking of the reflection of Mount Vesuvius in the sea, during an eruption.

"Look, how the flames flow down among the stars; red streams roll heavily along the mountain, mirrored in the deep, and devour the beautiful gardens. But, unscathed, we glide over the cool flames, and our forms smile from the burning

waves." Thus said our Pilot, as our vessel glided on and he looked anxiously up to the thundering mountain. But I said, "look! thus the muse holds up in an eternal mirror the heavy sorrows of the world and the unhappy look therein, and even grief delights them."

Art. 6.—THE SPIRIT OF BIGOTRY, &c.

A sermon by Rev. Cazneau Palfrey,

Late of Washington City, D. C.

John xii.—42, 43.

"Nevertheless among the Chief Rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

Such was the treatment which the blessed Gospel of our Lord Jesus Christ received, in the beginning, from its professed enemies, and its lukewarm friends. These Pharisees were the strenuous advocates of the established order of things; the determined opposers of innovation; the staunch supporters of the good old religion as they doubtless called it, with all the venerable corruptions which the traditions of ages had heaped upon it. They had a pious horror of change. They could not bear that the foundations of their temple should be examined, or a single pinnacle of it touched; and if any one presumed to suggest that this part was rather weak, or that had better be removed, or another altered, they turned upon him in spiritual scorn, exclaiming, "Thou wast altogether born in sins and dost thou teach us?" and straight way thrust him out of the synagogue. These men had many substantial reasons for choosing the part they did. To some the established system was a source of great gain. It enabled them to devour widows houses, and gloss over the deed by making long prayers, and to purchase immunity from the weighty obligations of justice, mercy and fidelity, by tithing a few worthless herbs. To others it furnished the means of gratifying spiritual pride and a thirst for spiritual domination, a passion no less criminal than dishonest avarice. It enabled them, by the outward observance of a multitude of ceremonies, to acquire a reputation of extraordinary sanctity with the people, and thus gain an ascendancy over their minds. They loved the chief seats in

synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. They loved, too, to sit in Moses' seat, and to bind heavy burdens and grievous to be borne and lay them on men's shoulders, but they themselves would not move them with one of their fingers. What favor could such men be expected to show to a religion which would strip them of their robes of authority and set them down among their fellow men with no other influence than what belonged to their personal characters. Others, probably, were actuated in their support of the old religion and their opposition to the Gospel by motives, which, by the undeserved indulgence of the world are commonly called conscientious, that is, they had taken up the notion, somehow or other, that their religion was the only right one; that all others must be wrong, and that in resisting them they did God service, and therefore they did resist them with all their blind might. I say that these persons did not deserve to be called conscientious. They were not entitled to have their sin palliated by saying that they acted according to their views of right. They might and ought to have known better. The religion of Jesus was entitled to their serious attention. It invited, it challenged investigation. It was accompanied by the evidence of miracles such as no man could do, unless God were with him. No candid mind could resist such a call upon its attention; and no candid mind could have examined the character of Jesus and the truths he taught without feeling for both the profoundest reverence.

Such were the persons who agreed that if any man did confess that Jesus was Christ,* he should be put out of the synagogue; and such the motives which led to the adoption of that measure. The determination was not without effect. There were materials in the community on which it was suited to work. There were those who loved the praise of men more than the praise of God; men, who, like Nicodemus, were not unwilling to converse with Jesus by night, but were afraid or ashamed of being seen by daylight in his company; men who had some little affection for the truth, but not enough to induce them to incur persecution or loss, or unpopularity, or trouble for its sake. And among these were many of the chief rulers, men of weight and influence, who, if they had come forward boldly and professed their belief, could have done much to change that public opinion of which they stood in awe.

Though the piece of history contained in my text is related of Jewish times and Jewish characters, it belongs to the history of human nature. It has been repeated whenever an effort has been made for the elevation and improvement of our race.

There have always been those whose interest, influence or reputation is involved in the established order of things; there have always been those who, from a culpable narrow-mindedness, a criminal unwillingness to consider and examine, have set their faces against every thing to which they are unaccustomed, as if it must necessarily be wrong, and these have always agreed to put out of their synagogue, any man who should dare to avow his dissent from the orthodox standard of belief. And there has always been those whose faith in the power of the truth, or whose attachment to her cause, was so feeble as to permit them to be influenced by the threat.

There have been many struggles between the spirit of bigotry and the spirit of improvement. Or rather the struggle has been constantly going on, though at some periods it has been more obvious than at others. The most remarkable of these periods was the first introduction of Christianity into the world. Never was a more quickening and powerful principle of improvement set in operation; and the reaction, in the efforts of ignorance and corruption to stifle it, was correspondingly violent. How the Gospel was received by Jewish bigotry we have already seen. How it was received by Gentile bigotry we learn from sacred and profane history. Its pure worship of the Father in spirit and in truth was declared downright Atheism; its glorious truths and holy precepts were called a "pernicious superstition;" the preachers of its strict and spiritual morality were denounced as disorganizers, whose object was to turn the world upside down, and bonds, imprisonment, and death, awaited them wherever they went. So it was at the reformation. That too was a movement for the truth; an effort to abolish old corruptions and to recur to the original simplicity of the Gospel. The men who made those efforts were considered by the timid adherents of the old church as the enemies of every thing sacred in religion; as tearing away all the time hallowed associations which gave it a place in the minds and hearts of the people; sapping the foundation of men's most precious hopes; unsettling the obligation of all duty. With very similar feelings did those who were disposed to stop half way in the work of reformation regard the thorough and consistent reformers. The members of the Church of England, themselves looked down upon by the Catholics as deluded heretics, looked down in turn on those eminently good and holy men, those truly martyr-spirits, the Puritans, as a set of wild and dangerous fanatics, who, in pursuit of ideal perfection in the form of their church, were likely to destroy all religion.

Such has ever been the first reception of opinions which have afterwards been acknowledged by large portions of the church as brighter manifestations of Christian truth. And now, Christian friends, permit me to say, frankly, (for it is to this end that I have pursued this train of remark,) that we Unitarians consider ourselves placed in a very similar predicament to that of the first preachers of the Gospel, the first preachers of the reformation, and the advocates of the simple truth in all ages. There are those among us who have studied the scriptures with anxious and prayerful attention, with a sincere desire of learning the truth, with a meek willingness to follow the light granted to them, whithersoever it may lead, and the conclusion to which they have been brought is, that these doctrines which we preach are Gospel truth. We feel assured that the dogmas of the popular creed against which we bear our testimony are corruptions of pure Christianity, that they are the traditions of men unauthorized by the Holy Scriptures rightly understood. Far be it from us to account ourselves to have fully apprehended. We believe that new light is continually to break forth from the Gospel, or rather that as the souls of men are elevated and purified by its influences, they will be qualified to comprehend its truths more perfectly, feel them more deeply, and apply them more widely. Yet we cannot but regard our own opinions as the nearest approximation which has been made to the pure truth. We acknowledge with joy that in the creeds of our Christian brethren, mixed as they may be with error, there is enough of saving truth to have formed eminently holy characters, but considering as we do our own views to be a more perfect manifestation of the power of God unto salvation, we cannot but think that in equally favorable circumstances, they would be more efficacious. We consider ourselves (I must say it, though at the risk of seeming to boast) the most consistent of Protestants. We aim at carrying out the great principle of the reformation. That glorious revolution did not consist in abolishing a certain number of false doctrines and superstitious practices; nor was its operation completed as soon as those points were gained. That were a work easily achieved and comparatively unimportant. It consisted in the establishment of the fruitful principle, that the scriptures are the only sufficient rule of faith and practice, and that every individual has a right to judge for himself what they teach. This principle was like the leaven which a woman took and hid in three measures of meal. It is a progressive principle. It led to consequences which the first promulgators of it did not antici-

pate. It subverted many errors which they brought with them out of the old church. It is still going on conquering and to conquer. It has met with much opposition from Protestant as well as Roman popery. All the creeds which reformed churches have ever imposed on their members are but barriers thrown up in the very spirit of popery, to protect favorite errors from the operation of this fundamental principle of the reformation. If any outward circumstances could add to our deep internal conviction of the truth of our opinions, it would be the manner in which they have been treated, so precisely similar to the manner in which the truth has always been treated. We have been met by the same opposition from the high places of spiritual authority, the same cry of danger to religion, the same accusations of impairing the sanctions of the divine law, of laxness of practice, of being the friends of publicans and sinners, the same resolute determination to see no good thing come out of Nazareth, to acknowledge no prophet from Galilee; the same argreement to put out of the synagogue any one who should confess an unpopular truth. We would carry the comparison a step farther. We would exhort those who are inclined thus to oppose us. We would exhort them not in a tone of assumed superiority, but of Christian brotherhood, not for our own sakes, for with us it is a very small thing that we should be judged of man's judgment, but for their own conscience's sake to consider, whether it is not possible that by their opposition, they may be adding themselves to the number of those who, in all ages, have been found to fight against God.

I come now to consider the case of those who show that, in this matter, they love the praise of men more than the praise of God. I believe there are many such. I believe there are not a few who honestly believe our opinions, who satisfy themselves with believing them in secret, whose attachment to them or whose sense of their value and importance is not strong enough to overcome their dread of professing an obnoxious opinion. To such I would say, your course is inconsistent with a manly sincerity of character. Are you then willing to acknowledge, are you satisfied with the consciousness that you hold any opinions which you dare not avow in the presence of your fellow men? Are you ready to sacrifice your sacred and indefeasible right of examining for yourself, and of openly professing what you believe, to a cowardly fear of the world? Are you prepared to give a deliberate preference to the good opinion of men over the approbation of God and conscience? This is a position in which no man of proper

feelings of independence who seriously considers the subject, would be willing to place himself. I am aware that the profession of an unpopular belief is accompanied with many difficulties. It is attended with trouble. You will be obliged to meet the reproaches and cavils of those with whom you have been accustomed to associate; you will often be called upon to explain and defend yourself; you must be in constant readiness to give to every man that asketh you, a reason of the hope that is in you. All this, it must be confessed, is inimical to ease and comfort. It is also possible, though for the honor of the professedly free community in which we live, that it does not often and to any great extent actually happen, that a profession may be the cause of some worldly loss. But despise both these considerations as they deserve. Suffer not the rightful freedom of your soul to be fettered by them. Remember the melancholy example of the young man who went from the presence of Jesus sorrowful, because he could not bring himself to make the required sacrifice for a cause which in his heart he approved. Perhaps you are called to a yet severer trial. It may be that you cannot avow your honest convictions without shocking the feelings of those who are connected with you by the nearest and tenderest relations. It is indeed a difficult duty which these circumstances impose upon you. It needs to be performed with great delicacy and judgment. But still I do think that it ought to be performed with all gentleness, but with all firmness. Nothing can justify concealment. Nothing can excuse your seeming to hold opinions which you do not hold. Consider the words of the Lord Jesus, "he that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me." Perhaps you dread excommunication from the church you have joined. I answer, that any church that would exclude you from its communion for following the light which God has given you, and for professing your sincere convictions, is in that particular not a Christian church. It acts in that respect upon a principle directly opposed to the whole spirit of the Gospel. They may exclude you from their own narrow pale, but they cannot banish you from the general assembly and church of the first born, whose names are written in Heaven. If you choose to conceal your convictions, they may continue to acknowledge you, but Christ will not; for he hath declared, whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed when he shall come in his

glory. To be ashamed of Christ, and of his words, is to be ashamed to declare what you believe that he taught. But all these difficulties are greatly aggravated by delay and indecision. Take your stand at once, boldly and firmly. It will soon be seen that you are in earnest; that opposition and reproach are useless, and they will cease. Let it be seen that you are acting conscientiously, and the heart of affection will be no longer alarmed at your change. Let the true spirit of the Gospel be manifested in your life and character, and it will assuredly be asknowledged by all good men. The thunders of denunciation will fall harmlessly at your feet. Though some may be disposed to speak evil of you as of evil doers, they will at length be ashamed who falsely accuse your good conversation in Christ.

The open profession of your views of religious truth is essential to the progress of your own personal religion. Concealment is fatal to that progress. It is impossible, that opinions which you are afraid to avow, should have much influence over your heart. The form of Christianity, which if any is to work out the improvement of your character and the salvation of your soul, is that form which you believe to be the true one. And in order that it should have its perfect work, it is necessary that you should be in a condition to have recourse to it, without restraint or embarrassment; that you should attend ministrations of the word conducted agreeably to it; that you should use the books in which expositions of truth and duty are founded upon it; that you should enjoy the sympathy of those who hold the same opinions. The religious character formed by a religion held by stealth, if indeed the supposition is a possible one, must of necessity be stinted and imperfect. What effect could the Gospel have had on the chief rulers mentioned in my text, who believed on Jesus but were afraid to say so; on such men for example as Nicodemus and Joseph of Arimathea? It might perhaps have exercised a somewhat purifying influence, but how very feeble must it have been, smothered as it was under the mass of Pharisaical observances which they were obliged to keep up for appearance sake; checked by the narrow and technical expositions of the law which they continued to give officially; chilled by the continual fear of being taunted by their brethren with the question, art thou also of Galilee? No. It was Paul the Pharisee, who, in obedience to the heavenly vision, instantly gave up all his high youthful hopes, severed all his most cherished and sacred ties, commenced a life of toil and suffering for Christ's sake; it was he who received in full measure the holy

influences, the sustaining strength, the glorious hopes, the everlasting rewards of the Gospel. My friends, do you wish that your opinions should make you better men? If you do, consider and answer to your consciences whether they can have that effect by any other means than an open avowal of them?

An open profession of your religious opinions is a duty which you owe to the community. Suppose that all who first heard the glad tidings of the Gospel had satisfied themselves with the course pursued by the persons spoken of in the text? The Gospel would never have made an appearance in the world. It would have been swallowed up and lost in the corruptions of Judaism. Suppose that Luther and his coadjutors had entertained their views of the errors of Popery as merely speculative opinions, and had only amused themselves with discussing them in private; the reformation could not have existed; the world would yet be lying in gross darkness. Truth can be elicited and opinions purged from error only by the views of individuals being frankly declared, and thus brought into collision. If an universal silence could be enforced, in that moment the progress of truth would be effectually stopped. This is the way in which tyranny has ever attempted to arrest improvement, and the freeman who imposes this restraint on himself works according to his ability for the same end. Again, believing as you must the opinions to which you have been brought by honest inquiry to be a nearer approach than any other to the pure truth of the Gospel, you must believe them better suited than any to promote the great end of the Gospel, the formation of a holy character. Love to man, then, requires you to give them as wide a dissemination as possible. There is no higher social duty than that of promoting the spiritual good of others; no greater charity than the communication of religious truth. Finally, there are men all over our country who are giving up Christianity altogether because they cannot receive it in the form in which it has been presented to them; men of candid, serious and reflecting minds who desire, and would gladly embrace a rational religion, but who for want of such an one are sinking into utter irreligion. Oh that my voice could carry to every man in this condition the glad tidings that there is such a religion, and that it is the religion of the New Testament. Oh that every one who holds our opinions would do what he might to spread the intelligence by his open profession of what he believes, by qualifying himself to explain and defend his belief, and by using all proper opportunities of making them known.

I have professedly, Christian friends, discussed this subject with a particular reference to Unitarian views of Christianity. Nevertheless, it is a universal duty, and one which we are always glad to see practised by others. The candid expression of honest opinion will always do good. God enable each one of us meekly to follow the light which he gives us, and boldly to declare the whole of what we believe to be his counsel, and save us from the sin of loving the praise of men more than the praise of God.

Art. 7.—PART OF A CORRESPONDENCE.

NO. II.

DIFFERENCE BETWEEN UNITARIANS AND TRINITARIANS.

My dear M.—My last letter was concluded rather abruptly, if I remember rightly, and now, as I have not a copy of it by me, I forget where I left off. I think however that I was endeavouring to answer your inquiries about the differences between Trinitarians and Unitarians; and this same subject must be now resumed. I have already stated that one point of difference is this, that Unitarians believe Christ to have been the messenger and manifestation of God, while Trinitarians believe, beside this, that he was God himself. Trinitarians commonly suppose that they have nothing to do in proving the doctrine of the Trinity but to prove the deity of Christ. If this were true, they would have, (pardon me for my plainness, but I cannot help expressing my own convictions,) an impossible task to perform; but it is not true, and their case is even worse. For the distinct personality of the Holy Ghost is yet to be proved. And upon this point, we find another difference between you and myself. You, as a Trinatarian, assert that the Holy Ghost, or spirit, is a Person, distinct from the Father, (yet one with him,) and possessing in himself all the attributes of the Supreme Being. I, as a Unitarian, believe that the term 'Holy Spirit' is used in the Bible to mean sometimes God himself, sometimes the various influences which proceed from God, but never a being or person separate from the Father.

Unitarians are accused of denying that there is any Holy Spirit, and of teaching that God in no way exerts any direct influence upon the human mind. But this is untrue. They differ from Trinitarians only thus far, that they deny the Per-

sonal Existence of any Holy Spirit distinct from the One God, whom we call Father. They believe that, although we cannot often distinguish between the workings of the Spirit of God and the workings of our own mind, that Spirit is always moving within us, to "direct, suggest, and control" our thoughts and feelings, and that it depends upon each individual whether it shall be quenched, or made a Comforter and Friend and Guide. They do not deny that the Holy Spirit is *personified*, in several instances, but this is so common a method of speech in the scriptures, that it creates no difficulty. If it is said of Wisdom, that "she crieth aloud, she uttereth her voice in the streets," and if she is represented as expostulating like a friend with the sinful, they see no reason why the various influences which God exerts upon man may not be said to "*teach him," and "dwell with" him, and "guide" him. But when the Spirit of God is spoken of as being "poured out"† and "quenched"‡ and "shed abroad"‖ they cannot understand how this can refer to a person. You will understand, without further explanation, the difference existing between Unitarians and Trinitarians upon this point of doctrine; I will therefore only add, that the idea of a personal existence of the Holy Spirit, separate from him whom we call the Father, was not entertained in the Christian Church, until the Fourth Century after Christ.* The doctrine of the *Third* person in the Godhead was not generally taught, nor incorporated into the Creed ofthe (so called) Orthodox Church, until nearly 400 years had elapsed after the Birth of Christ! A fact, quite inexplicable, if it is a true doctrine.

I come next to another and what is sometimes thought the most important difference between your faith and mine. A few words, however, will explain it, so as to be intelligible. It relates to the doctrine of the Atonement. Under this name, Trinitarians generally teach that an Infinite Atonement was made by Christ to the Justice of God, by which the wrath of God was appeased, and his countenance reconciled towards the human family.

There are some Trinitarians who would object to this statement of the doctrine, nor is it possible, by any one definition,

*Jno. xiv. xv. †Acts 2: 17. ‡1 Thes. v. 19. ‖Titus 3: 6.

* Hubbard, the early Historian of New-England, says—"That on the dispute introduced by the wild notions of Mrs. Hutchinson, it was found, that neither in the New Testament nor in the writings of the Three First Centuries, was there any thing about the *Person* of the Holy Spirit; that there were gifts and graces of the H. S. or spirit of God, was clear from scripture; but as to the term *person*, it had better be disused, as it was not of divine, but only human authority."

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to satisfy all; for the doctrine has, in the hands of different writers assumed at least three or four very different forms. Some of these forms are so near Unitarian views, that I am not disposed to quarrel with them: and indeed, can distinguish them apart only by an exercise of some ingenuity. But they are probably all familiar to you, and, at any rate, this is not the place to explain them. The essential remark here, and that to which you will probably assent, is this: that no statement of this doctrine ought to satisfy an Orthodox Trinitarian, which does not teach that a *satisfaction* was made, by Christ, to the justice of God, without which God could not have forgiven us; that the sufferings and death of Christ were accepted by God as a *substitute* for the punishments of sinners; that if this substitute had not been provided, God would, and must, have been forever infinitely angry with all sinners, that is, with all men, and must have exacted from them the whole punishment of their whole debt of iniquity, even eternal and infinite misery; in fine, that men are redeemed or purchased, from God's wrath, (in the literal sense of the words,) by the blood of Christ; or to express it in the mildest and most general language, that God was reconciled unto the world, by the death of his son. This idea you will find distinctly inculcated in the creeds of all Trinitarian Churches, although it is silently rejected by many Trinitarians; it is that which gives to the doctrine the name of *vicarious* atonement, and is generally called by Orthodox preachers, the Corner-Stone of the Christian religion.

It was necessary to be thus particular in the statement of the doctrines as held by Trinitarians in order to show you plainly wherein Unitarians differ from them.

The idea of a *vicarious* atonement, of a *satisfaction* being made to God's Justice, before he could forgive, of a *substitute* being required to suffer the punishment due to us, this is the idea which Unitarians reject. They do not reject the scriptural doctrine of the atonement, but the Calvinistic doctrine of a vicarious atonement. They consider the true doctrine of the atonement to be indeed the chief corner stone of Christianity, but that the Calvinistic doctrine is subversive of the great principle of all religion, expressed in the words of the Apostle, "God is love," and that it fixes a great gulf between God and his creatures, making him a "God afar off." If you ask what is the Unitarian doctrine, it is this, "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—(2 Cor. v. 19.) The Apostle Paul calls this the ministry of reconciliation or atonement, and we are satisfied with it. The doctrine of the atonemont is the doc-

trine of Reconciliation,* and it teaches that the world is to be reconciled to God, not God reconciled to the world. It teaches that Christ died "that he might reconcile both Gentile and Jew unto God, in one body, by the Cross;"—(Eph. 2: 16.) Not that he might suffer the penalty of our sins, and thereby, by satisfying the Justice of God, reconcile God to man. Unitarians believe that God sent Jesus Christ into the world to save men from their sins, to teach them to hate sin and love goodness, to bring them to repentance and reformation; they believe that, by so doing, Jesus saves men from the displeasure of God, and redeems them from the punishment of their past iniquity; that all men who believe in Jesus Christ, and trust in God, through him, even unto the forsaking of their sins, and having a right mind renewed within them, will be accepted by God, and forgiven through his free and unbought mercy.—Thus it is written, "that God hath set forth Jesus Christ to be a mercy seat,"† to be approached through faith in his blood, to declare the method and the terms of justification for the remission of sins that are past through the forbearance of God; that God might be just, (by continuing to condemn sin and refusing to forgive any except those who offer the sacrifice of faith and repentance,) and yet the justifier of him which believeth in Jesus. In short, Unitarians believe that God was always ready to forgive; that the only barrier between him and us is our continued sinfulness, and that Christ came to remove this barrier and reconcile us to our Father. It would be going beyond my plan, if I were to enter into the scriptural and other proofs of this doctrine; especially as my object is not to make a convert of you, but simply to answer your questions. Many passages will occur to your mind as being entirely inconsistent with this doctrine, and as teaching the Calvinistic theory; but if you will re-examine them, you will see that they easily admit of the Unitarian construction. Some of them are strongly figurative, but the language is always such as might naturally be expected from Jews, who could hardly have helped using many expressions borrowed from their old ritual, when speaking of their newly acknowledged Saviour. In most instances, you will find, that the expressions which seem, at first sight, to

* See Rom. v. 11, the only place, in the New Testament, where the word Atonement occurs, and where the Greek has the same word translated in v. 10, "reconciled." Atonement was written in the Old English, "At-one-ment."

† This is the *literal* meaning of the Greek word Ilasterion: Heb. ix: 5. It is applied figuratively to Christ, because he is the medium by which we come seeking for forgiveness from God. Paul's object was to show that the means of access are the same for Gentiles as for Jews.

militate against Unitarian views, are in fact rather favorable to them. Thus, Jesus is called the "Lamb of God, who taketh away the sins of the world:" and again it is said, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, (i. e. from sin,) to serve the living God?"—(Heb. ix: 14.)

In these instances, as elsewhere, the effect of Christ's mission and death, is represented as being upon *us*, to take away our *sins*, to purge *our consciences*, and thus bring us to God. This is the usual representation. Even in the Epistle to the Hebrews, where the express object of the Apostle is to find points of comparison between the old and the new dispensations, and where, accordingly, the death of Christ is spoken of as a sacrifice, by which all the ancient sacrifices were superceded, we uniformly see that the word "sacrifice" is used figuratively, and that, as I have already remarked, it is effectual, not by giving satisfaction to God through the offering of a substitute for our punishment, but by cleansing us from sin and regenerating our hearts. You may think the assertion a bold one, but it is true, that, although I uniformly seek to give to every passage in the Bible, the most natural and obvious interpretations, I know not a single passage which teaches the Calvinistic, vicarious atonement. Both Old and New Testaments represent Christ to me as a spiritual saviour; that he redeems us from punishment, because he saves us from sin; that he reconciles us to God, by making us like unto himself.

This topic has occupied me a good while, and my letter is already too long: but I will make amends by being more brief in what remains. The doctrines of Original Sin, of total depravity, and of Election, need not be at all discussed; because a majority of the members of the Episcopal Church, to which you belong, adopt nearly or quite the same interpretation of these doctrines that is received by Unitarians. The same remark may be made of the doctrine of regeneration.

For the present, therefore, I bid you farewell.

W. G. E.

April 15th, 1837.

A husband's authority is love, and a wife's love is obedience; for this obedience is no ways founded in fear, but in love and reverence. A wife never can become equal but by obeying.

JEREMY TAYLOR.

ART. 8.—MELANCHOLY MUSINGS.—DECEMBER 31, 1836.

BY I. M'LELLAN, JR.—BOSTON, MASS.

To the OLD YEAR, a last farewell!
For soon the midnight solemn bell
Will sound, a far resounding knell,
O'er its last hour!
Its final thread is nearly spun,
Its final task is nearly done,
Its final race is nearly run,
Its final goal is nearly won—
And with the last eve's setting sun
Ceased all its power!

II.

I see the spectral form of Time,
Rise from his cloudy throne sublime—
He waves his scythe—he shakes his glass,
He chides the moments that they pass
So slow away!
He stretchest forth his eager hand
To seize, where fails the ebbing sand,
Another prey!

III.

How much, departing year
Of beaming joy, of wasting grief,
The sigh, the sob, the tear,
Hearts torn and sick beyond relief,
Hopes withered like an autumn leaf,
Hast thou beheld!
Millions of cheeks have lost their bloom,
Millions of hearts been filled with gloom,
Millions of frames gone to the tomb
Unwept, unknelled!

IV.

How many as they sit to-night
Around the cheerful household light,

Reflecting on Time's rapid flight,
Sigh o'er the Past!
How many a glistening tear is shed,
For some dear object o'er whose head
The moist'ning grass hath late been spread,
Where all the congregated dead
Repose at last!

V.

Children with aching hearts regard,
The chair their father filled of yore,
(Whom lately to the cold church yard
With streaming eyes they bore;)
They miss his happy voice to-night,
His features beaming with delight:
His brow so venerably white,
His tales of old!
And many a sire looks round in vain
For forms he ne'er shall see again,
For Death has thinned his household train,
And buried in his drear domain
Those locks of gold!

VI.

'Tis ever thus; a trite old Rhyme
Is mine; of mortal change and gloom
O'er all the Earth and in all time,
Man hath the self same doom!
In life all varied hues combine,
And gay and grave full close entwine;
Man weeps and laughs, he smiles, he sighs,
He blooms to-day, to-morrow dies!

VII.

Then marvel not so sad a verse,
My pen hath ventured to rehearse;
For in the Year's departing hour,
Such mournful thoughts have magic power.
* * * * * * *
But the clock strikes, and fails my light,
The Year is gone—and so good night.

Art. 9.—THE REV'D. HUBBARD WINSLOW;

ON SOCIAL AND CIVIL DUTIES.

The present age may be described as the age of Ultraism. This is peculiarly true of the American people. A Statesman (of England,) once said very truly, "that the American people, though in many respects a spirited and noble race, have one capital fault—*They never know when to stop.*" There is no cause, of whatever nature it be, philanthropic or political, religious or commercial, which is not more or less injured by the excessive zeal of its partizans. The best enterprises are made of doubtful tendency, by the intemperate earnestness of their promoters. Instead of letting their moderation be known to all men, they call every thing like prudence and a regard to common sense, lukewarmness and time-serving. A man of moderation is soon preached out of the ranks. Nothing but hot-headedness satisfies the majority. The wish seems not to be to "let their light so shine before men, that they seeing their good works may glorify the Father in Heaven," but so to shine, that every one, who approaches at all near, shall be scorched thereby, and repelled forever from every thing of a like nature. Good men and wise men begin an enterprise, with the intention of removing some public evil, or promoting some benevolent object,—but the work presently falls into the hands of zealots, and every thing is driven crazy; the benevolent hopes of the first movers are defeated, and themselves branded as timid and behind the age. Thus it has been with the Temperance cause. Almost all of those who began that great movement, are now branded as its enemies, because they cannot join with, nor sanction the ultraism of others. They are censured as inconsistent, because they will not place the same interdict upon wine, that they do upon distilled liquors; and again, because they will not renounce cider and beer, as much as the deadliest poison; and again, because they will not substitute water instead of wine, at the communion table. No wonder that the enemies of morality scoff! When shall we learn "that not *every* spirit is of God"—and that this fierce party-spirit and blind zeal are of the devil?

These reflections are suggested by the perusal of a very good little book, published nearly two years ago, but which lately fell under our eye. Its author is the Rev. Hubbard Winslow, an Orthodox Clergyman of some eminence, the successor to Dr. Beecher's pulpit, in Boston. Its subject is "Social and

Civil Duties," and the author's object is to find some *principle* by which "Liberty and Union" both in Church and State, "may be perfected and made perpetual." We call the book a very good one; not because it contains any original thoughts, but because it abounds with common sense and sound judgment, qualities not always found in sermons, written or printed. One might read it through and not know to what sect of Christians its writer belongs; we could hardly know that he is a Clergyman, were it not for the form of *sermons*, in which it appears. But the first page teaches us that he is a man of good sense, of religious mind, and accnrate observation. It is pleasant to find such a man and such a book.

We shall give a few extracts, which we think will justify our commendations and be read with interest:

"My principle is this, that the SPIRIT OF THE GOSPEL is alone adequate to perfect and perpetuate all genuine liberty and union, both in Church and State. Let me first define terms. By the spirit of the Gospel, I mean Benevolence, sincere and universal. It seeks the best interests of all men, temporal and eternal. It is the essential fulfilling of that divine law which ought to govern the moral universe. When this spirit lives and shines, it is death to alienations. Let it reign perfectly over the world, and earth is heaven. Discussions and differences of opinion may still exist, energy of thought and feeling may be engaged on various sides; but all tending to mutual edification and love.

"However bold and faithful a man is in exposing what he believes to be your errors, let it be manifest to you that he sincerely seeks your best interests, and can you hate him? Although you may not believe his doctrine, or feel the force of his rebuke, will he not gain your heart by love, if not by argument? This is the spirit that is to subdue mankind to a righteous, moral government.—"*God so loved the world.*" Let the same spirit reign in his servants, and the great conquest will be achieved. Mere knowledge cannot do it; argument cannot do it; laws cannot do it; this spirit can. It contends earnestly for truth, but it contends in love; it rejoices not in iniquity, but it endureth all things, hopeth all things, never faileth; and when it goes forth in its full strength, it has mighty power to disarm passion, and prejudice and sin itself.

"By *liberty*, I mean the condition of a mind, rising from the dominion of selfishness and prejudice, standing erect towards heaven and animated with its spirit. It is a mind emancipated from internal bondage, putting out its intellectual powers freely, and enjoying all the immunities of ecclesiastical and civil franchise. It is a mind, free to think, choose, act, on all subjects, private and public, religious and secular, controlled only by love to God and man, responsible only to a sound conscience, a righteous public sentiment,

a future divine judgment. Where the spirit of the Lord is, there is this liberty. A community of such minds, is a nation of freemen.

"By *Union*, I mean *oneness of affection and aim.* It is the union of kindred minds, rendered such by benevolence. All other union is forced, the result of external pressure. This is an elective moral affinity, extending through the ranks of celestial beings, entering and possessing human minds, uniting God, angels, men, in a bond of common union, according to the divine prayer, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."

"It is not, however, apprehended that all Churches, all political parties, all nations, are ever to put on precisely the same form, much less to be melted into one body. All fatal errors will be abandoned, but distinct Churches, various ecclesiastical forms, tenets unlike in unessential particulars, will perhaps survive as long as time. So also, different politics, various forms of government, sectional and national peculiarities may always exist; it is probably best that they should. While there will be enough of diverse opinions, discussions, inquiries on the various topics of religion, science, arts, government, to prevent the moral elements from settling into a stagnant calm, they will still be so tempered with the spirit of the Gospel, as never to rise into an angry tempest. If men do not all agree to think exactly alike, they will agree to differ and love each other still."

May God grant that the good time may be hastened, when such liberty and union may bless the Church and the world! Then "will the millennial reign of peace and joy and love, begin upon the earth."

Equal good sense is perceptible in the following extract; it is a pity that all ministers do not attend to it more carefully;

"While we advocate the enforcement of the Christian doctrines, (or truths) as the essential work of the Gospel ministry, with equal earnestness do we plead that it be done in the exercise of the Christian spirit. A man may espouse the most accurate doctrines, and still push forward his cause with none other than the bitter and fruitless spirit of fanatical extermination. He may be a bold champion of truth, a most accurate critic, a tireless heresy-hunter, a dexterous pugilist, all for the Christian cause, as he doubts not, and yet himself no Christian. And while we assign the first place to the doctrines of Christianity, inculcated with the right spirit, we are far from believing that infinite interests are made to turn on a hypercritical exegesis, or profoundly erudite hermeneutics; or a word, or a letter, or a point, or a wire-drawn, metaphysical abstraction, so tenuous as to elude all but the keenest optics, and thus provoke contention between those who see it and those who cannot. We believe that the great Christian doctrines and the conditions of

everlasting life, may be made to stand forth to all eyes like the sun, concealed from none but the wilfully blind. God made that sun to enlighten the world, not less the Gospel."

If the latter half of the above extract is true, we cannot help thinking it an argument against the Trinity, which is no where distinctly stated in the Bible, and is, however, well supported it may seem to its friends, altogether a doctrine of inference. But this, by the way.

The following is characterized by great practical wisdom. The author has been condemning, and in some degree ridiculing, the fanaticism of the various *anti* societies:

"And further, if we would bear forward the reformation of the world with greater certainty and speed, we must, like our Saviour, preserve integrity of mind, and absence of all that is fanatical in either spirit or manner. While pressing the principles of morality to the highest point of excellence, even to the point of sinless purity, he never fell into extravagant notions and measures; no wildness, no excentricity, no contravening of the laws and ordinances of nature. His was a rational, dignified, calm, cheerful, holy walking before God and the world, according to the established laws of nature, the course of divine providence, and the everlasting principles of righteousness. He never cast himself down from a height, or leaped into the water, expecting a miracle to save him; although himself had wrought many miracles. He never became ascetic and morose towards social enjoyments, although much alone in communion with God. He never undertook to be righteous overmuch, to go *beyond* the mark of sound morality and religion, for the sake of bringing others *up* to it; he better understood human nature. He did just, and only what was right, living according to the laws of nature and of God. He well knew that the wicked of his and all generations are full of insincere cavils, never to be silenced by our yielding to them; that if we are too lax, they will complain of that; if too rigid, they will complain of that; if neither, they will complain of that."

And again:

"When you see men wise above the Bible, undertaking to be more moral or religious, or prudent than Jesus Christ; wishing that he had sometimes done differently, as recently did a well meaning person, when he expressed a wish that Christ had not made wine, and sanctioned its use at a wedding, and as another did when he thought on the whole that Christ would have done better not to have used wine at the sacramental board, you may know that the spirit of fanaticism is beginning to work, and that what begins with denouncing Jesus Christ, will not be likely to end without denoun-

cing even his most consistent followers, and setting itself up, of course, as more righteous than all."

With one more extract we conclude for the present:

"A man may be all that these anti-societies can possibly make him, and yet not be a Christian. He may be anti-alcohol, to the extent of its complete abandonment from use or traffic; anti-seventh-commandment-breaking, to the extent of the letter; anti-fourth-commandment-breaking, to the extent of his ability; anti-war, to the extent of the most scrupulous non-resistance; anti-fermented liquors, to the extent of the most modern pledge; anti-tobacco, to the extent of proscribing the last delicious morsel; anti-tea and coffee, to the extent of pure cold-waterism; anti-animal-food, to the extent of an exact vegetable diet; anti-fashionable-dressing, to the extent of the most fastidious Quakerism; anti-mason, to the extent of a complete extermination of the obnoxious craft from both Church and State; anti-slavery, to the extent of levelling both the ecclesiastical and civil canons against slaveholders, and of abstaining from the use and traffic of all tobacco, cotton, rice, sugar, raised by slaves—as a consistent, ultra abolitionist he must do—all these he may be, and yet not be a Christian. In all, he may be utterly destitute of the spirit of the Gospel, moved by none other than selfish motives. He may be a glorious *anti*, and nothing else. Or rather, with all, he may be an anti-christian."

W. G. E.

Though ignorance is by many persons named the mother of devotion; yet if it falls in a hard ground it is the mother of Atheism; if in a soft ground, it is the parent of superstition; but if it proceed from evil or mean opinions of God, it is an evil of great impiety, and in some sense as bad as Atheism. For he that says, there was no such man as Julius Cæsar, does him less displeasure than he that says there was, but that he was a tyrant or bloody parracide. And though to deny there is a God is a high impiety, yet he says worse, who believing there is a God, says he delights in human sacrifices, in miseries and death, in tormenting his servants, and punishing their very infelicities and unavoidable mischances.

JEREMY TAYLOR.

Art. 10.—TRINITARIANS AND UNITARIANS.

[The following essay, being written by a layman, distinguished as a Literary man in the West, will be more interesting probably to some readers than a like discussion from the pen of a preacher or professed Theologian. Our readers will have seen, that we have sought our doctrinal articles, so far as possible, from similar sources. The views of theologians, though perhaps more discriminating and entering further into the details and winding passages of the controversy, often pass by the main points, and have not the same grasp and clearness as those of laymen, who bring a practiced mind to the contemplation of these vast topics.]

TRINITARIANS AND UNITARIANS.

There is something in the nature of man, independently of revelation, which impresses his mind with a sense of religious obligation, that no circumstances of life can entirely remove. His moral sense may be corrupted by vicious associations, or he may be degraded by actual crime, yet, when he looks abroad and contemplates the magnificent and glorious works that surround him, and meet his view at every step, he cannot but acknowledge the existence of a God, the creator of all, and his complete dependence upon him, by whose will he lives and moves. There are few men who have not had their hours of sober and serious reflection, and felt that some internal preparation is necessary for that dread hour when they must appear before the bar of the Eternal Judge. Such reflections will steal upon them in the midst of the gayest scenes, as well as in the chamber of death; in the midst of the fascinations of the ball room and the illusions of the theatre, as in the house of prayer. Hence it is that the doctrines of the Christian religion, and the evidences of their truth, become subjects of serious inquiry, and happy is it, that the progress of light and knowledge has enabled men to judge for themselves in a matter so interesting to their present condition, and their future state of being.

One of the most important results of the intellectual revolution of the fifteenth century, was the emancipation of the human mind from the chains by which it had been bound for centuries. Previously to that eventful epoch, men were tied down to a particular system of religious belief. They were taught to believe in a certain creed, and conform to certain

modes of worship, which were enforced by the strong arm of papal power. Heresy, or a denial of the doctrines of the Roman Church, were punished by excommunication, by imprisonment and torture. The terrors of the Inquisition, and the spiritual thunders of the church restrained the spirit of enquiry; religious knowledge instead of advancing, was going backwards, and the clouds of superstition overshadowed the christian world. The pure doctrines of the Prince of Peace, were perverted and obscured by the inventions of designing men; the decrees of the sovereign pontiff superceded the inspired doctrines taught by the Apostles, and the fountain of religious truth was corrupted and defiled by the impurities of the Vatican.

When learning revived, and the art of printing was discovered, books multiplied, and the minds of men were quickened and enlarged. The Bible, which before had been a sealed book, was printed in the vernacular tongues, and knowledge being more extensively diffused, men were thus enabled to discover the errors and corruptions of the Roman church, by comparing its doctrines and its lofty pretensions, with the humble and self-denying precepts of the scriptures. At this juncture, Martin Luther, the celebrated reformer, appeared; he opened his batteries, and so well directed was his fire, that in a few years vast numbers threw off their allegiance to the papal see. Had Luther lived at an earlier period, and in a darker age, he might have shared the fate of other reformers; but happily for mankind, his lot was cast in more auspicious times; learning had made considerable progress; the minds of men were becoming more and more enlightened. At the outset of his career of opposition to the assumptions of the Holy See, Luther had, probably, no design of separation from the church; his object was only the correction of abuses, but circumstances impelled him forward, success emboldened him to new efforts; the line of demarcation was clearly drawn, and the triple crown was at length shorn of its glory and its power.

This event, it is true, multiplied the number of Christian sects; one sect differed from another on points of doctrine and in matters of faith, which each considered essential and important. This division of the great body of Christians into different sects, so far from being detrimental to the cause of religion was in a high degree favorable to it, from the fact, that the consequent discussions poured forth a flood of light, laid open new sources of information, and enabled men to judge for themselves and form opinions in relation to their religious privileges and religious hopes. They were enabled to discrimi-

nate between the truths of God as unfolded by Christ and his Apostles, and the fallacies, inventions, and absurdities of a corrupt hierarchy, which, for ages, had wielded a power unknown to the founder of christianity and his immediate followers, and exerted an influence that stifled all inquiry, and controlled the consciences of men.

Protestants, although divided into numerous sects, may be ranked under two great heads, namely: *Trinitarian* and *anti-Trinitarian*, or *Unitarian*. This distinction is an important one, and is daily exciting more and more attention, as the distinguishing doctrines of the latter are made known. It is well that the public mind is awakening to this matter. On a subject so interesting as that which concerns man's future condition, his hopes of happiness in another state of existence, it is important that he should have clear ideas, and in the investigation, truth alone should be his object. If in the Trinitarian creed, there remain any of the inventions and corruptions of men, they cannot be too soon uprooted and exposed; and if Unitarianism be false, let it fall, and share the fate of all false creeds, or systems of religion.

Assuming it as conceded upon all hands, that the Bible contains the revealed will of God to man, and that it correctly and truly narrates the wonderful events in the life of Christ, which are the foundation of the whole Christian system, the mind is naturally led to enquire which of the two systems alluded to, is the true one, which is most in accordance with scripture, and most agreeable to the dictates of sound reason. There is, or ought to be, a harmony between religion and nature, and whatever is contrary to reason, and the analogies of nature, ought not to be received and acted upon as true. From the examination I have been able to give this subject, it appears to me that the doctrine of the Trinity as set forth and maintained in the creeds and confessions of those who are called Orthodox Christians, is founded in error; that it is not warranted by the tenor of the sacred writings, although some portions may seem to favor it; that it is contrary to reason, and that the true doctrine with regard to the unity of God, and the person, character and offices of Christ, are those maintained by Unitarians.

"The doctrine of the Trinity," says an intelligent writer, "is embarrassed with numerous difficulties, and these difficulties multiply and strengthen in proportion as its several parts and appendages are brought distinctly into view." Many intelligent Trinitarians acknowledge these difficulties, and find it difficult to explain even to their own satisfaction, the foun-

dation of their faith in this matter. It involves absurdities and contradictions at every step in the progress of investigation, and the mind becomes completely bewildered in its complex mazes. The fundamental doctrine of the Trinitarians, that there is a Trinity of persons in the Godhead,—that is, according to the Westminster Confession of Faith, "there are *three persons* of one substance, power and eternity; God the father, God the son, and God the Holy Ghost," clearly contradicts the doctrine advanced in the same book, that "there is but *one* only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without parts, &c." If the one living and true God, be one and indivisible, how can the Godhead consist of "three *persons*, of one substance, power and eternity?" When any Trinitarian can rationally shew how this can be, I will forego my own opinion, and adopt his.

Unitarians reject the doctrine of the Trinity as held by Orthodox Christians, and believe in *one God*, and in Jesus Christ as the divine messenger, the chosen instrument through whom God has chosen to manifest himself to his creatures. The strict unity of God is one of the plainest truths contained in the Bible. To this truth the scriptures bear the most direct and positive testimony throughout. "Hear O Israel, the Lord our God is *one Lord*."—"To us there is but *one God*, the Father, of whom are all things." No language can be plainer; it is shrouded in no mysterious combination of words. How sublime the idea, that there is but one God, one Almighty Creator, and governor of the world, whose watchful eye is over all creation, and without whose permission not even a sparrow falls! The mind of man is directed to a single object of adoration, and the affections of his heart are concentrated upon a single object of worship. That the *Father* is the only proper object of worship is a solemn truth, urged upon his followers by the commands and example of Christ himself:—"Then said Jesus unto him, get thee hence Satan, for it is written, thou shall worship the Lord thy God, and him only shalt thou serve." Although addressed to Satan, is not this command of binding force upon every christian? "Him only shall thou serve"—why then pay that homage, and offer that adoration to an inferior being, which is due to God alone?

The Trinity involves a mystical connexion of divinity and humanity, a mysterious union in the same person of God and man, which all the efforts of human reason cannot fathom, nor all the powers of human intellect comprehend; it includes, therefore, the absurdity of yielding our assent to what we cannot comprehend, and of maintaining a specific doctrine we

cannot satisfactorily explain. Unitarianism represents the Deity as one and indivisible, as the eternal, self-existent and unchangeable God, the same to-day, yesterday and forever. Clothed in the attributes of his power and majesty, he appears in his divine nature alone, without any admixture of human passions and imperfections.

The Trinitarian doctrines with regard to the character of Jesus Christ, are covered with a cloud; they are absurd in their foundation, opposed, as I conceive, to the whole tenor of the evangelical and apostolical writings, contrary to the declarations of Christ himself, contrary to human reason, and baffling its highest efforts in all its researches and investigations. On the other hand, the doctrines held by Unitarians, are plain and intelligible, are involved in no mystery, and can be readily comprehended by the simplest understanding, and by men of the plainest education. They believe what is plainly declared in the scriptures, that Christ appeared on earth as a messenger, commissioned from Heaven to communicate the will of God to man—that he was a being entirely distinct from God, and that he received from his heavenly father, all his power, wisdom and knowledge. They reject the doctrine of the two natures, the one divine and the other human, as opposed to reason, and as contrary to the tenor of scripture. In support of the Unitarian doctrines, with regard to the person and offices of Christ, reason and scripture concur; they contain nothing to startle the senses and confound the understanding. Taking the old and new testaments as the ground work of our belief, and apart from the comments of divines, and the decrees of councils, and general assemblies, I am at a loss to conceive how the doctrine of the Trinity can be fairly and legitimately drawn from their contents. These books were designed to give mankind clearer views of the creator, of his power, of his goodness, of his mercy, of his guardian care, over all the works of his hands, than had been communicated before; they were given as the rule of our lives, as our guide in matters of religious faith and practice, and hence we may fairly infer, that if the Deity consists of "three persons" of equal power—if Christ be God, and the Holy Ghost be God, equal in power and glory, with God the father, a doctrine so important, would have been clearly stated, would have been conveyed in language so plain, as not to admit of cavil or doubt. Nothing would have been left to inference. Christ would have declared himself as the Eternal Father, instead of announcing that he was only the messenger of his father in Heaven. He would not have publicly declared that the mira-

cles he wrought, the wonderful works he performed, were the effect of a power derived from another and a higher being.—The declarations of Christ himself in this connexion, are sufficient to establish his inferiority to the father, whilst they proclaim the divine authority by means of which he operated, and won the hearts of men.

The difference in the clearness of the views of the advocates of the two systems of faith, arises, in no small degree, from the use of written and human creeds, as articles of belief by the one, and the rejection of such creeds by the other.—Whenever written creeds are used as the guides of faith, men's minds are not free to act; tied down to a particular system, they see only as others have seen before them, and they are taught to receive and regard certain "confessions of faith," as the word of God, and the denial of the doctrines thus laid down, not only subjects them to the pains and penalties of ecclesiastical censures, but places them without the pale of the church which uses such creeds and confessions. Unitarians reject the use of human creeds; their creed is the creed of Christ and his Apostles; they consider the Old and New Testaments as the word of God, the revelation of his will; they impose no other upon their members. Their creed is the Bible; its laws are their laws, and what better would you have? Can Synods, or Councils, or assemblies of divines and elders, exhibit finer precepts or more wholesome laws? Can uninspired men improve upon the inspiration of the Apostles?—Can human reason be placed in competition with the superior intelligence which governs the world? Creeds and confessions may be considered as necessary to bind together the members of certain churches, but by putting a stop to all enquiry, and arresting the progress of investigation into important truths, they trammel the human mind, and introduce intolerance and bigotry in the room of that liberal feeling which should operate upon every mind, under the influence of the light of Christianity. X.

To see rare effects and no cause; an excellent Government and no Prince; a motion without an immoveable; a circle without a centre; a time without an eternity; a second without a first;—this is the Atheist, "the fool hath saith in his heart there is no God;" that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, yet talks against him that did; saying, that which is made, is, and that which made it, is not. But in this the devil never prevailed very far; his schools were always thin at these lectures. JEREMY TAYLOR.

Art. 11.—LIKES AND DISLIKES.

(READ TO A CIRCLE OF LADIES AND GENTLEMEN.)

Who was ever able to give a satisfactory reason for liking or disliking people? You almost always indeed try to assign a reason, but in nine cases out of ten, the reason assigned is not the real one. You don't know what the real one is. You may indeed alledge some principle or virtue as the ground of your predilection for a certain individual; while at the same time, had two persons been presented to you, both of whom seemed to possess your favorite principles and virtues in equal degree, you might take a strong liking to one, and feel entire indifference, or positive dislike to the other. Often all your previous expectations are reversed—you find yourself drawn strongly towards a person to whom you before hand would have supposed you would feel a repugnance. You form your opinion generally at first sight—and generally the first impressions are most lasting. How often do you catch yourself saying, when accounting for your sudden predilections:—"I don't know much about that person—I have not seen any thing indeed remarkable or very interesting in what he has said—but yet *there is something about him that I like*—what it is I don't know." And so it is with our antipathies. We form them almost at first sight—almost without knowing why, just as we conceive a dislike for a certain color, as soon as placed before the eyes; or certain articles of food, as soon as they touch the palate, we like and we dislike, and that is about all we know of the matter. There are certain excellences of character that will and ought undoubtedly to be *respected*. But not all people are liked by us, whom we *respect*. Dr. Fell may be a very worthy, kind and respectable man—still the lady may say

> "I do not like you Dr. Fell,
> The reason why, I cannot tell."

And when reproved for her folly, and urged to give a reason, can again only say:

> "I do *not* like you Dr. Fell,
> The reason why, I cannot tell."

There are some persons who are disagreeable to a part of the world, and very agreeable to others—there is another unhappy set, who, although no especial fault can be found with them, are yet intolerable to almost all. My old classmate Y.,

was one of these. He seemed an inoffending little fellow enough, yet none of us could endure him.

A number of us were one day sitting in P.'s room, when the conversation turned upon the subject of sympathies and antipathies. My old crony, John C. remarked, that, "the human heart seemed to have certain sympathies and antipathies, that are instinctive and unaccountable on any other ground. For instance, we feel a hate towards a snake, even when we know the snake has no venom, and its brilliant tints and graceful motion, render it abstractly considered, a beautiful creature. Why do we hate the little serpent, unless from some antipathy inherited from our first parents, who had so good reason to dislike the insinuating reptile? And so with certain people, we feel a strong repugnance to them, without knowing why!"

"No," said friend P. "I never had any of that feeling. It seems to me, that we ought not to be so capricious in our likes and dislikes—we ought to be governed by substantial reasons."

"Ought!" said C. "indeed we ought—but do you find you like or dislike our different fellow students from any plain assignable reasons?" '*Ought*' and '*is*' are very different things.

"In many cases I can give a reason said P.—I never like a mean man or a false man, or a braggadocio—but still I must own I can give no reason for the finer shades of regard or disregard. I can give no reason, why I care so little about Bill D. who is so very excellent a fellow in his principles, and why I am so strongly attached to Ned S. who has not half Bill's talent or strength of character. There is one man, I don't like at all—I have a strong antipathy to him, and I can't say exactly why, I confess."

"Well then, said C. you have come round to my opinion. You agree in my doctrine of sympathies and antipathies."

Here the whole company joined, and each said he had been particularly struck with an antipathy of his own towards a certain individual.

"Who is it, who is it? let us all compare notes,"—all in turn cried.

All compared notes, and found that they had all formed this prejudice against poor Y. and could yet find no particular fault with him. There was something about him, they did not like, and this was the extent of their logic. They did indeed say, there was something in the shape of his nose or mouth, that they disliked.

Wayward as our likes and dislikes seem to be, there is undoubtedly some cause for them in our own peculiar tempera-

ment or disposition, as contrasted with that of our companion.

Writers, who have made the human heart their study, have declared, that there are certain rules by which sympathies and antipathies may be decided. There is no principle more generally acknowledged, than that people, who are unlike each other, are apt to like or love each other best—and that friendship and love, like the electric wires, rejoice in oppositions or contrasts. Madame de Stael, we think, says, that those persons who differ in *opinion*, but who agree in *sentiment* or feelings, make the best friends. This is undoubtedly true in part. People are more interesting to each other, and mutually improving from having different views of things and different subjects of thoughts; and a certain unity of *sentiment* is necessary among friends. But sometimes even differences of disposition and of the whole mind are found among individuals, the most strongly attached to each other. The gay and the melancholy—the grave and cheerful, the imaginative and the matter of fact—in truth, all kinds of contrasts seem to abound among the votaries of friendship and love. You will rarely find two young men who are inseparable, without finding great contrasts in their characters. You will not find two ladies (as sentimental young ladies are apt to be,) inseparable as Juno's swans, without finding them widely different as to disposition and temperament. Shakspeare has declared this truth well. Rosalind and Celia are a good example.

Scott goes still farther, and declares in one of his novels, (the Pirate we believe,) that friends and lovers are found generally to differ even in appearance—in the color of their eyes and hair—their size, &c. According to him, blue eyes love black—light hair likes dark; the long are much disposed to look with favor on the short—the short to aspire after the tall, and so on to the end of the chapter.

So much has been thought of this subject, that the great genius of the age has written his most remarkable novel especially upon it. We advise all who are candidates for matrimony, to read Goethe's Elective Affinitive, and beware how in some hasty hour, they unite themselves to some being, between whom and themselves, there is no elective affinity. For such cannot be happy long together, however much they may try to be. They cannot love, even though they may respect.

What a singular statistical table might be made, by making a list of those who have lived remarkably happily in friendship or love, and noting down against their names their leading peculiarities—their points of resemblance, and of contrast. This would decide, whether the doctrine of contrasts holds in mat-

ters of the heart, as it does in chemical attraction. Cannot such a table be made, in these days, when all things are reduced to a science—even the history of crimes and suicides. How amusing it would be to take the list of our acquaintances who are remarkable for happy friendships and enduring loves, and trace their particular characteristics. And then too we might add to the list the renowned worthies in classic story and modern romance, and ascertain what was the secret of their mutual attraction. We might examine for this purpose, the characteristics of Orestes and Pylades, Damon and Pythias, Nisus and Euryalus, Hero and Leander, Klopstock and Meta, Petrarch and Laura—(if indeed there ever was such a lady as Petrarch's Laura,)—Abelard and Heloise, and so on down to the last happy pair at friendship's or Hymen's altar. What an interesting table this would be—and how valuable too! For with this table before us, we might choose our friends, according to general rules, instead of taking so much trouble and making so many mistakes. We would only be obliged to find a character like our own in the table, and then look for its corresponding or contrasted mate, and we should have the model of the friend with whom we can be happy, plainly on black and white. How many heart-breakings and questions vainly popped such statistical tables would save. We commend the idea to the philanthropist. Don't laugh—I am just as serious in this, as I am melancholy in saying now

Good evening to you ladies and gentlemen.

S. O.

I believe there shall never be an anarchy in Heaven, but as there are hierarchies among the angels, so shall there be degrees of priority amongst the saints. Yet is it (I protest) beyond my ambition to aspire unto the first ranks; my desires only are, and I shall be happy therein, to be but the last man, and bring up the rear in Heaven. *Sir T. Browne.*

Insolent zeals that do decry good works and rely only on faith, take not away merit; for depending upon the efficacy of their faith, they enforce the condition of God, and in a more sophistical way, do challenge Heaven.

Sir T. Browne.

LITERARY NOTICES.

1. *Wordsworth's Poetical Works.* Pittsburgh: John I. Kay & Co.
2. *Sparks' American Biography*—Vol. VI.
3. *Memoir of Bernard Whitman.*

We had no room in our last number to speak of these three works, and will therefore notice them now. The edition of Wordsworth is a great addition to our stock of good books. In paper, type, &c. it is a superb edition, and very carefully edited by Mr. Henry Reed, of Philadelphia. There is only one thing about the volume to mar our pleasure in reading it, and we should not mention this, did we not observe the practice increasing among our writers and editors. It is directing the taste of the reader to particular passages and attaching to them quotations from other authors. There is something to us exceedingly disagreeable about this. The thing may be very pretty, but we prefer finding it out ourselves. We do not like to feel all the time that our taste is under the guardianship of the Editor, whoever he may be. Mr. Willis used to be insufferable in this way. With him commenced that horrible system of italicizing the beautiful passages, which Bishop Doane has likewise followed up in his edition of Keble. Whatever may throw light upon the meaning of a passage, or assist the reader to comprehend it, it is the duty of an Editor to provide. But when it only has for its object to direct his taste, it becomes an impertinence. The passages which Mr. Reed has qnoted from Mr. Coleridge, Lamb, Daniel, &c. are very well, but have no more claim to be inserted in an edition of Wordsworth than a thousand others. We expect to buy Wordsworth's poems, not the scraps from other authors which Mr. R. happens to remember when reading them. However, having said thus much, we must repeat our acknowledgments to the Editor and Publishers for having given the work to the community.

The lives contained in the sixth volume of Mr. Spark's Biography are interesting. The first is by Mr. Wheaton, and is an abridgment we suppose of his larger Life of Wm. Pinkney. It paints to us a man full of emulation, always striving to be first, and to his latest years, steadily engaged in cultivating all his faculties of mind. The life of William Ellery, on the other hand, shows us a man who became great rather under the impulse of duty than of ambition, and whose greatness was more that of an equal development and a well balanced mind than of striking accomplishment and high intellectual energy. We were disposed to think while reading it, that it was faulty in this, that it seemed to be written for those who knew the man already rather than those who might resort to the biography to become acquainted with him. It assumes, rather than states, his influence and eminence. But when we reached the following closing sentence of Mr. Ed. T. Channing's biography, we felt, that perhaps after all, he had taken the wisest course—"even at this late day, in attempting to speak of him as a public man, the private domestic interest of former years has so elung to me, that I have felt much more as if I were with him at his fireside, than relating the little that is known of his active life." The life of Cotton Mather, by Wm. B. O. Peabody, which is the last and longest in this volume, is also the most interesting. It places us by the help of a gossiping yet really great man in the midst of Boston society a hundred years ago, in the times when witchcraft was popular and inoculation not so. Perhaps there was never another man with such a mixture of great and little traits as Cotton Mather, and the study of his life is a study of human nature in a peculiar specimen.

The life of Bernard Whitman by his brother, is an excellent book, and will be popular with all who knew him. It is a small volume of 214 pages. The following extract will give a good idea of the peculiar merits of the subject of the book, and of the skill of his biographer:

"The publications of Mr. Whitman, which have here been named, have been for some time before the community. The opinion of the public in regard to their character and merits was probably made up, if not pronounced, as they successively appeared. The occasions, which called forth most of these publications, have passed away, and the sectarian feelings of partiality or prejudice, with which they were viewed, have subsided. It may be well then to pause in our narrative and dwell for a moment upon his character as a writer. In doing this, it is important that we should know his

own views and feelings upon the subject, what he proposed and aimed at in his writings, and why he was led to embrace the peculiar notions which he held upon the subject.

"When Unitarian Christianity was first known in this country by that distinctive name, it made its appearance among that portion of the community who were most advanced in a literary point of view. It numbered among its advocates and preachers some of the most finished writers of their time. It boasted of a Freeman, a Buckminster, a Thatcher, and a Channing. These and many others, their fit associates, were men of thought, and they were speaking to men of thought; they were men of cultivated minds and refined tastes, speaking to men of cultivated minds and refined tastes.—They were themselves more interested in and more profited by justness and power of thought when presented in simplicity of style, than by any directness of address or earnestness of appeal. Their hearers were for the most part in the same state of feeling with themselves. They were compelled, therefore, from the very circumstances in which they were placed, as well as by their own tastes, to make it their object to think deeply and justly, and to speak with purity and elegance. This circumstance had its effect, both upon the spread of the peculiar sentiments advocated and upon the style of many of those young men who came forward as the heralds of the system. In many places the few, of enlightened views and cultivated minds and refined tastes, had embraced Unitarian Christianity and were interested in Unitarian preaching. The many, who were not particularly interested in beauties of style and who could not in all cases seize upon and appreciate justness of thought unless presented in a fervent and direct manner, were strongly prejudiced against this form of Christianity. It was called a cold, intellectual, philosophical, lifeless system, not calculated to touch the heart or move the soul. This was the charge brought against the system by its opposers, and in many places believed by the great mass of the community. Nay, more, the truth of this charge was in many cases admitted even by the friends of Unitarian Christianity themselves. For some of these, when they looked at the fact that its spread was principally among the more enlightened, began to suspect and to admit that it was a system adapted only to men of elevated minds and refined tastes, and that it ought not to be expected to spread among men of all degrees of intellectual power and of all grades of intellectual improvement.

"Then too, the young men, who were preparing for the ministry, naturally looked up with great respect to the most prominent preachers of their own denominations. They did not indeed strive directly and intentionally to imitate. But regarding these as eminently successful and useful in their profession, and knowing that their productions were highly valued on account of their finished literary character, they were led, almost unavoidably, to aim at high literary finish in their own productions. In doing this, there were

some who sacrificed directness of address, and lost all earnestness of manner, who, in aiming at the literary excellence, overlooked the moral power of their discourses. They fell into the essay style of writing, and, consequently, lost their influence with a large portion of the community, who were interested in the directness and earnestness of preachers of other denominations.

"Mr. Whitman was reared, not among the literary or the refined, but among the respectable and intelligent yeomanry, among the people. He had been led to embrace Unitarian Christianity, not in consequence of any cultivation or refinement in himself superior to those around him, not because his attention had been drawn to it by the finished style of its advocates, but because he had found it, as he believed, in the sacred scriptures, and had felt it to be the power of God unto salvation from the love and the influence of sin. He regarded Unitarian Christianity not as an accidental mode, in which the truth of God is presented, and which is adapted only to men in a certain state of intellectual improvement, but as the truth itself, in a good degree of purity, adapted to the human soul and given for the salvation of men of all capacities and all degrees of progress. He had experienced, as he believed, to a certain degree, its regenerating power in his own soul, and, in the true spirit of the Gospel, he wished that every one else might enjoy its influences and share its blessings. It was not associated in his mind with cultivation of intellect, refinement of taste, or beauty of style, as its necessary precursors and companions, and he saw no reason why others, why the great mass of the community might not be made familiar with its truths and experience its power. He aspired to the honor of laying open the glorious truths of the Gospel, as held by Unitarian Christians, to the great mass of his fellow men. Under the influence of this wish, he sought to understand the reason why it had not spread more widely. He soon perceived that, in many minds, the truth itself had been identified with the particular mode and style of presenting this truth, to which the circumstances of the times had given rise.

"He perceived too that this confounding the mode of presenting truth with the truth itself, though natural to the great mass of the community, was not a necessary evil, — that the same truth might be presented in various modes. And he felt that there was no reason to conclude that, because men trained up in literary society and to literary pursuits did not speak upon the subject of religion in a style interesting to the great mass of the community, who had been trained up in other scenes and to other pursuits, the particular form of religion embraced by the one class was not adapted to the other.

"With these views and feelings he looked at the community, at their modes of thought and habits of reasoning, as well as their manner of speaking, that he might ascertain the precise point of the difficulty and learn the best mode of addressing them. He became satisfied, as he looked, that the great mass of the community were

not accustomed, in their own mental habits, to long processes of reasoning, and were, consequently, unable to follow such processes when listening to others. Often, has the writer received from the subject of this memoir the following advice in regard to argumentative discourses. "Make your premises perfectly clear and distinct, and let your statement of them be as brief as may be consistent with perspicuity. Then be particular to have but a few steps, and those short, obvious and direct, between your premises and your conclusion. If you have many steps, a long process of reasoning, your hearers will lose sight of your premises before they arrive at your conclusion, their minds will become confused, their interest will flag, and no impression will be made, no conviction produced. This, he added, he had often observed in congregations where the opposite course had been pursued. The hearers would be all attention at first, but would, one after another, lose their interest, as they became unable to follow the extended process of reasoning." This advice embodies one of the maxims or principles which Mr. Whitman had adopted as the guide of his own efforts in argument. "*The premises clear, distinct and intelligible; the steps between the premises and the conclusion few, direct, natural and short.*"

"Again, he became satisfied that the great mass of the community were not accustomed to abstract courses of reasoning; but were in the habit of reasoning in particulars, by dwelling upon and following out individual cases. He noticed that, when men of business stated an abstract conclusion as a general principle, they almost always referred for support of the correctness of that conclusion to individual cases, either real or supposed. He noticed, still further, that, when an abstract conclusion was stated to such and they wished to examine its correctness, they asked how it would apply in individual cases, shewing, as Mr. Whitman thought, that their processes of reasoning were conducted by dwelling upon indlvidual cases, although their conclusions might be general and abstract. From this circumstance, he was led to think much of the importance of illustrations. His advice upon this point was, "You may pursue one of two courses. You may state your abstract principle or conclusion and then bring forward an individual case in illustration of your principle and of the process by which you arrived at your conclusion. Or you may take an individual case and follow it out, until your hearer is led along with you to your conclusion. But, whatever may be the order of arrangement which you may adopt, you will in all cases succeed best in interesting your hearers, by presenting a subject in detail and with the illustration of particular cases and examples." This advice, like that last noticed, embodies the principle which he had adopted as the guide of his own efforts."

MONTHLY RECORD.

MAY.

GALLAGHER'S POEMS.—We have just received Erato, No. 2 and 3, by Wm. D. Gallagher.—Mr. Gallagher is well known to the literary community by his previous publications. His Monthly Magazine, we are happy to see, is acquiring favor, and adding to its subscription list. We intend to take this little volume into the woods some fine day of this lovely month, and there under the grand shadows of a Kentucky forest, surrounded by the lofty Tulip tree, the rich and brilliant Beech, and the stately Sycamore, to read poetry which seems to have been nourished by such influences. We advise our readers to get the book and do the same. In the mean time we copy the following which happened to strike our eye, though probably not so good as many other pieces in this little volume:

THE MOTHERS OF THE WEST.

THE Mothers of our Forest-Land!
Stout-hearted dames were they;
With nerve to wield the battle-brand,
And join the border-fray.
Our rough land had no braver,
In its days of blood and strife—
Aye ready for severest toil,
Aye free to peril life.

The Mothers of our Forest-Land!
On Old Kan-tuc-kee's soil,
How shared they, with each dauntless band,
War's tempest and Life's toil!
They shrank not from the foeman—
They quailed not in the fight—
But cheer'd their husbands through the day,
And soothed them through the night.

The Mothers of our Forest-Land!
Their bosoms pillowed *men!*
And proud were they by such to stand,
In hammock, fort, or glen.
To load the sure old rifle—

To run the leaden ball—
To stand beside a husband's place,
And fill it should he fall:

The Mothers of our Forest-Land!
Such were their daily deeds.
Their monument!—where does it stand?
Their epitaph!—who reads?
No braver dames had Sparta,
No nobler matrons Rome—
Yet who or lauds, or honors them,
Ev'n in their own green home!

The Mothers of our Forest-Land!
They sleep in unknown graves:
And had they borne and nursed a band
Of ingrates, or of slaves,
They had not been more neglected!
But their graves shall yet be found,
And their monuments dot here and there
'The Dark and Bloody Ground.'

BURNING OF STEAMER BEN. SHERROD.—The news of this terrible disaster, reached Louisville on Saturday evening, but was not confirmed until Sunday, May 21st. During that day it was the subject of anxious apprehensions and a visible gloom weighed on the spirits of all. As yet (May 23,) we have no certain account of the number of lives lost by this calamity, but by the lowest estimate yet given, it exceeds ONE HUNDRED. Thus by the most horrible of deaths, without a warning, our neighbors, relations, and friends have passed into eternity. If any thing can arouse a too careless community it is an event like this. May God grant that the impression do not pass away from our minds like the early dew, but produce reflections calculated to be of lasting service.

Within the last two or three months, four steamers have been entirely consumed, and one partially so, on the Mississippi river alone.* Accidents from snags are becoming rare, and when they occur, are seldom dangerous. Those from collision are too numerous, but are wholly unnecessary. Those from explosion are far less destructive than what arise from fire. FIRE is the greatest danger, and has caused the most dreadful loss of life. But it is perfectly clear, that this awful havoc, is more the result of carelessness than of necessity. *It need not be.* If the community were alive to the subject—if owners and officers would take the proper precautions, at least nine-tenths of the fires might be prevented. And if the passengers and crew, and officers, had presence of mind after the fire was discovered, not one life need be lost where fifty now are.—If, for instance, the following precautions were taken, could fires be as frequent as they are now?

1. *Keeping a Watch.* When a boat is burnt, it is generally in the night time. Why? Because if it catches in the day, it is seen and immediately extinguished. But in the night half the boat is a perfect solitude, yet the fires are burning in the stoves, the candles on the tables, and the sparks flying about the roof and guards. If there was a man whose business it was to look about the boat, and visit every part of it frequently, many fires would be prevented. A proof of

*Ben. Sherrod, Rob Roy, Ione, Fancy, Sultana. The four first were wholly destroyed.

this is the following fact. A passenger on the Sherrod was saved by swimming several miles. He had also been saved in the burning of the Fancy. His mind was so impressed with these two fearful scenes, that he determined not to sleep another night on a steam boat till he reached home. Accordingly, in coming up to Louisville, he walked the boat all night long, examining every part, and in this voluntary office of watchman, actually discovered a state room on fire. He gave the alarm, and it was extinguished, but had it not been for his watchfulness, he would have been a *third time* exposed to death from this element.

2. Another precaution might be to make the wood work partially incombustible by saturating it with some alkaline preparation. The intense heat of the boilers makes the wood work like tinder. It is so inflammable that it burns with wonderful rapidity. But it might easily, even by a preparation of common potash be prevented from burning so rapidly, and afford time to extinguish it, or at least for the passengers to escape.

3. Another precaution might be to allow no candles but only hanging lamps with glass covers, to be used in the state rooms, clerk's office, steward's rooms, &c.

4. There should be an ample provision of cork mattresses, or India rubber pillows and Life Preservers. If there were enough of them, no one need be drowned in a river like the Mississippi.

5. There should be a fire-engine to every boat connected with the engine, with the hose constantly attached and ready for use, so as to deluge at once any part of the boat with water. This was of great service, we believe, on the Sultana.

Many other precautions might be adopted, such for instance, as iron rods in the place of tiller ropes, which in the present instance, would have saved all on board the Sherrod. But as long as neither the law nor public opinion commands them to be adopted, we fear there is little use in naming them. While the community are so indifferent to their own safety as to be equally ready to patronize a notoriously careless boat and a safe one, we can hardly expect owners or officers to trouble themselves about such things or feel any responsibility for the lives of those confided to them. Public opinion alone can set this matter right. While the present recklessness and indifference to life prevails, so long must accidents continue to happen. It is the duty of every one then, to discountenance by word and example, this mad disregard of life. It ought to be seen, that so far from being the same thing as true courage, it utterly disqualifies a man for showing true courage in the hour of danger. These same passengers and crews on our Western boats who scoff at precaution, and ridicule the idea of danger, who throw themselves recklessly in the way of it, lose all presence of mind when it comes. They are like a flock of frightened sheep. This is, indeed, the other great source of the havoc of life on these occasions that the officers, crew, and passengers, *lose all presence of mind.* When the Brandywine was burnt, we have been told, that the passengers jumped into the boat while it was hanging at the stern, without waiting for it to be lowered, and then cut away the rope on one side, by which of course all were instantly pitched into the river. Others made a raft of planks, and launched it so that twenty were instantly carried under the wheels and killed. The great loss on the Sherrod was owing we are told, to the tiller rope being burnt, so that she could not be steered into shore. Was there no one who had presence of mind enough to cause a foot plank to be run out at her bow, or a cable let go astern, by which means we are assured, a boat might easily be turned? There is another difficulty, we know, especially felt at such a time, and that is the want of subordination. There is no one to command. The captain, pilot, and engineer are three equal and sovereign powers, who all act according to their separate judgments. This evil must be remedied before there can be safety on the river. The captain must have the entire and supreme command.

But even suppose the boat wholly on fire, not to be put out, nor capable of being run into land. Even in this case, there need not be such a loss of life if the passengers keep their presence of mind.

Surely, though the Mississippi is a very rapid stream, and full of earthy matter, making it difficult to float without a support, some kind of support might be found by each one—a stick of wood, a chair, a hencoop, a plank would secure the life of any one who should confide themselves with courage to its support. But yet many remain on board, and are burnt, rather than venture themselves in the water. So great is the fear which many entertain of the river, that they will not plunge even at the last moment, but are burnt alive.

THE

WESTERN MESSENGER;

DEVOTED TO RELIGION AND LITERATURE.

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ART. I.—HISTORY OF OUR LORD'S PASSION;

Abstracted from the German of Olshausen:

BY SAMUEL OSGOOD.

PART SECOND.—THE RESURRECTION OF JESUS CHRIST.

(MATT. 28: MARK 15: LUKE 24: JOHN 20, 21.)

As death and the shedding of blood were essential parts of our Lord's work of Salvation, so must death necessarily be overcome by a subsequent resurrection. So that death and resurrection represent the two halves of his united work, the negative, as well as the positive. It is accordingly evident, that the resurrection represents an essential point in the developement of the sublime life of the Savior, and it is this, that the history of the apostolic church represents it. The resurrection was the one great fact, which the apostles felt themselves peculiarly bound to declare. After the ascension and the pouring out of the Holy Spirit on the day of Pentecost, whch were the first acts of the glorified Savior, the disciples, who a few days before at the arrest of Jesus, appeared so weak, now appear thoroughly settled in mind and fully armed with unconquerable boldness and also with wisdom, peace, serenity. The rise of the Christian Church is an incontrovertible actual proof, that a great and astonishing event must have taken place, which could give rise to so persevering a zeal for such an undertaking.

But this importance attaches to the resurrection, chiefly, if we established the fact that the Saviour did not rise with the

mortal body which he bore before the resurrection. If we consider the resurrection as many well meaning people do, and suppose the actually dead Saviour was restored to life by an act of the almighty power, without any change taking place in his body, it cannot be shown wherein the weight of this fact lies; the raising of Lazarus was just such an event according to this view, and Paul could not justly have represented Christ's resurrection, as the foundation of faith, as the seal of the victory over death and the grave, if the body of Christ were still no more than mortal.

The defenders of this view are accustomed to consider the ascension, as the period of the glorification of the Savior's body and of the victory over death; but this cannot be, because the apostles universally consider the ascension only a consequence of the resurrection, which last was for them the great essential fact. Certainly this mode of viewing the resurrection, which Tholuck maintains, could not be entertained for a moment, if the statements regarding the appearances of the risen Savior did not seem to speak for its authenticity. By these it appears, that the Lord had a body of flesh and bone, that he still bore the mark of the wounds, that he took food, and that his frame in all respects appeared like a common earthly body. These expressions and statements do not seem to be suited to a glorified body. But important as these remarks at first sight appear, a more careful examination shows their fallacy.

In the first place we must remember, that the *spiritual body* is not to be confounded with *spirit* itself. According to the express representation of the apostle Paul, the natural body became by the resurrection a spiritual body, but yet remained a true body. We must moreover consider, that the body of Christ from his very birth, although so similar to our own, was in many respects different from ours, and therefore the change, which it went through in the process of glorification, becomes less surprising; and thus on the one hand it is explained how the disciples were able to recognise him and observe the marks of the wounds, and on the other hand, that they observed so great a change in him, as often not to know him. This view gains more weight, if we consider that the process of glorification continued through forty days, and was first entirely completed upon the ascension. Finally, we are not to consider the remark in the Passion History regarding our Lord's taking food, as implying any need of it, but merely as intended to convince those present of the reality of his body. Besides it is supposed in scripture (Rev. 22,) that the glorified body takes food, but the physical process is expressly excluded. (Cor. vi. 13).

The difficulties therefore, which attach to the opinion of the glorification of the Lord's body by the resurrection, may be set aside, and are not of such a character, as to lead us away from the essential point in this event, that the Savior must have risen with the impossibility of dying again, which could take place only by the glorification of his body. A very different view is held by those, who are not merely in doubt as to the precise moment of the glorification, but who mistrust, if they do not deny the resurrection itself. Modern philosophy, alas! in its prevailing idealism, has not been able to acknowledge the idea of a glorification of body and of matter in general; only a few men, who have been as much distinguished for naturalists, as philosophers, like Schubert in Munich and Steffen, in Breslau, have profoundly recognised the truth and importance of this idea. The Holy scriptures know nothing of that dualism which insist upon an absolute separation of spirit and matter. As spirit appears in man united with matter, it is apparent, that the former can defile or consecrate the latter, and in fine can glorify it. Instead of acknowledging this very striking idea and examining into it by their speculative penetration, the attempt has been made to place the whole concern in the realm of mythic parable, and to interpret the language of the passage in the Gospel, as expressing symbolically the idea of a return from the world of spirit. But the plain narratives of the evangelists, which originated in a period purely historical and were composed by eye witnesses, stand in most decided contrast with the mythic theory.

After these observations, that view is yet to be examined, which does not put a peculiar meaning upon the resurrection, so much as plainly deny it. One class of the defenders of this view (Dr. Paulus and Henneburg,) hold to the fact, but see in the resurrection nothing but a recovery from a swoon. According to the view first touched upon, which supposed Jesus to have risen with his mortal body, this last opinion is with great difficulty refuted on mere external grounds; for the medical proof of the reality of the death of Christ, even from the wounds, which the spear inflicted, is at the least not imperative. But on the contrary according to our view, this hypothesis of Paulus has not the slightest importance. Since even supposing the Savior only apparently dead, this does not change the import of the event; since this importance does not depend on the mere return to life (this has taken place in regard to others, without any such great weight being laid upon their case,) but on the glorification of body attending that return and on the consequent impossbility of again

dying. This, our view, supposes a peculiar influence of the Deity to have been exercised in the resurrection, and cannot be eluded by the untenable hypothesis of an apparent death. Setting aside all uncertain medical proof, we have, besides these, in the predictions of Christ before his death, a foundation, that cannot be shaken, upon which to rest our conviction of the reality of his death. As in the case of Lazarus, and all the other dead, who were raised, we have only the word of Christ to assure us, that they were dead, since he openly declares, that they merely sleep, in instances where death had not ensued; so in regard to Christ's resurrection, his word is the only sure testimony, the only firm rock, on which the certainty rests; *He was dead, and is again made alive.*(Rev. I. 18).

No effort indeed has been wanting in the attempt to remove the clear unequivocal declarations of Jesus of his approaching death and resurrection. But the grounds, upon which they have sought to make it probable, that these expressions were placed in our Lord's mouth by the disciples after the event, are so weak, that nothing but the earnest conviction, that in this way alone, the great fact itself can be made doubtful, could persuade those engaged in such attempts to attach any importance to them.

It only remains to touch upon the view, which has been so noised abroad, by those who use the contradictions between the four Evangelists, to show a falsehood in the whole affair. But the narration would be far more liable to suspicion on this ground, if it were entirely devoid of contradictions in unimportant particulars, than at present, where there is some deviation in collateral particulars and perfect coincidence in the great essential points. Even if the contradictions were irreconcilable, this would not impair the credibility of the essentials of the narration. But the explanation of a single one will prove, that the differences are but independent statements of the same proceedings, and such as always must occur, where several independent witnesses testify of the same event.

SECTION FIRST.

HISTORY OF THE RESURRECTION.

[*Matt.* 28, 1, 15—*Mark* 16, 1, 11—*Luke* 24, 1, 12—*John* 20, 1, 18.]

The act of the resurrection itself, like every new process of creation, is veiled in obscurity. The writers of the New Testament merely state what they saw, after the grave had

become empty. Silent and unobserved, the creative energy did its work, and hovered around the person of the Lord, like a heavenly robe of light, worthy to array the king of the world of light. While the Lord was resting from his labour upon that great Sabbath, his friends, both male and female, passed the day in hallowed communion, still thinking they had lost the beloved of their soul. But this error, according to which they must have concluded, that Jesus was not the Messiah, did not deprive them of their love. They hastened, at early day break to finish the anointing of the Lord's body.

In the description of the approach of the woman to the grave, some remarkable differences between the evangelists present themselves. As to the synopsists or Matthew, Mark and Luke, they, on the whole, coincide. Mary Magdalena and Mary, the wife of Cleopas, (Luke speaks of Joannà, the wife of Chusa, and Mark introduces Salome,) go with spices to the grave at sunrise. On the way they talk of the difficulty of removing the stone from the grave. But when they approach, they see the stone already moved away, and behold an angel near the grave. (Here Luke first differs from Matthew and Mark, in naming two angels, while they name but one). These angels address the woman, inform them of the resurrection, and charge them to make it known to the disciples. (Marks states 'neither said they any thing to any one.') Here Luke breaks in, and says, that the disciples did not believe the report of the women, while Peter hastened to the grave. But the two others add, that Christ himself appeared; Matthew observes that he met the women returning; Mark speaks only of Mary Magdalena, without stating that she had separated from the other women. If we had only these accounts of the synopsists, the relation might be regarded as being entirely harmonious. As to the number of angels, it is easy for him who wishes unanimity in such minute particulars, to suppose that Matthew and Mark spoke only of the angel who addressed the women, but Luke made mention of both heavenly messengers. The expression of Mark also 'they said nothing to any one' may be easily reconciled by limiting its application to that immediate moment—a meaning, which, the following remark, 'for they were afraid' plainly sanctions. The departure of Mark from the other evangelists, who mentions only Mary Magdalena and remarks that Jesus first appeared to her, seems most important. But if we had not the narrative of John, this difference would not be essential, since we may consider Mary to have withdrawn from the other women without any mention being made of it, and thus may rec-

oncile the seeming contradiction. But the whole matter is entirely changed *when we compare the narrations of the synopsists with the statement of John.* According to the latter, Mary Magdalena went alone, while it was yet dark, to the grave. When she found the stone rolled away, she hurried back to Peter and John, and express to them her anxiety, lest the body had been stolen away. Hereupon both these hastened to the grave; John arrived first, but Peter ventured before him to enter the grave. After they had convinced themselves, that the body of the Lord was not there, they returned; but Mary remained by the grave weeping, and as she sat there, she saw two angels and soon after Jesus himself, whereupon she hastened back to the disciples, and told them what she had seen. Upon first sight, there appears no resemblance between this statement and that of the synopsists; only in the cursory observation (Luke. 24, 12) about Peter, who entered the grave, there is an agreement with John's record, and also in the statement of Mark, that Jesus appeared first to Mary. But upon a more full consideration, is is manifest, that this apparently great discrepancy is resolved into a perfect harmony, and the statements bear such a relation to each other, as must always be the case, when several persons speak of the same event, according to what they have seen. Even the accounts, which various witnesses give of present events, are almost always different, since each must see differently, according as he looks from a different point of view. Griesback and Hess have already formed the following harmony of the evangelists in opposition to those unphilosophical objections, which have been raised against the truth of the resurrection on account of these discrepancies.

The narrations of the synopsists form two courses of events connected with each other; John tells merely what he experienced, the synopsists learned what they relate probably from the women. By the simple supposition, that Mary Magdalena separated from the other women, came first to the grave, and then called Peter and John, the parallel character of the two narratives becomes clear and evident. The course of the events is then as follows. Early in the morning, Mary Magdalena and the other women go to the grave together, but Mary outstripped her companions, and found the grave empty to her great astonishment. Immediately Mary hastens to Peter and John, and meanwhile the other woman arrive, see the angels, and hear their words. After their withdrawal, Mary returns with the two disciples; after they look into the grave, they return to the house, but Mary still remains at the grave,

weeping, and hereupon the angels appear to her and then the Lord himself. After this appearence to Mary alone, the Saviour revealed himself to the heart stricken women, on their way back. By this view, all contradictions disappear; there is but one difficulty remaining; how it is, if the events were so near each other, that Mark could so expressly and decidedly declare, that the Lord appeared first to Mary; the other women saw him about the same time, only a very little later, so little, that it was not to be peculiarly remarked that he appeared first to Mary. If we consider, that here Mark departs from Matthew, and that the latter only relates, that Jesus showed himself to the returning women, it then appears in regard to this point more likely, that Matthew has somewhat unsatisfactorily extended to all the women, Christ's appearance to Mary alone. But this discrepancy is so trifling, that it only serves to confirm the freedom and independence of the evangelists, whose statements are satisfactory in all important points.

The day in which the women went to the grave is declared unanimously by the evangelists, to have been the first day of the week, or Sunday. According to Matthew and Mark, the women were told to inform the disciples, that Jesus would meet them in Galilee. The purpose of this direction was doubtless, none else, than the Lord's idea, that the retirement of Galilee would be a more appropriate place for the disciples to receive his last charge, than the tumultuous city of the Capital. The first appearances of the Lord were only intended to convince the disciples, that he had arisen. Mark mentions the appearance of Jesus to Mary Magdalena, with the remark, that he had cured her of seven devils. This takes away our sur prise, that the gracious Savior should reveal himself first to the poor and miserable, who had most needed his aid, and who by receiving it had been most inflamed with love for him. But the disciples were so utterly deprived of their presence of mind by Christ's death, that they could give no credence to the glad tidings of his resurrection, of which he had so often forewarned them.

When Peter and John looked into the grave and found it empty, their first impulse probably was to believe like Mary that the body had been stolen away. But when they saw no marks of violence, but the grave clothes lying in perfect order, they probably believed in the Lord's resurrection. At least John believed.

When Mary sat weeping by the tomb and saw the angels, and soon after the Lord, she did not probably recognise them as such. She certainly did not recognise the Lord, but seeing

him in the garden she mistook him for the gardener. This might have been because it was not yet fully light, but more probably because she did not expect to see any one there but the gardener.

Our Lord's remark to Mary, 'Touch me not for I have not ascended to my Father,' has led to much discussion and received many and various interpretations. Chrysostom, and Augustine, whose view has been adopted by Calvin and Beza, consider the passage to mean, 'do not concern yourself with my earthly appearance, since I shall be exalted into a heavenly'. Others consider the word '*touch*,' as referring to Mary's homage; pray not to me now, for I am not a heavenly being. Schleiermacher's view of the passage appears to me the right one. "Do not think of delaying me here, my course is onward, my glorification is not finished, I am not ascended to my Father". There appears something repulsive in this remark, and therefore the Lord takes away this impression by the loving message to the disciples; "I ascend unto your Father and my Father; and to my God and your God". As I have been as you are, you shall become as I am, by a new birth, true children of God, my brethren!

SECTION SECOND.

FURTHER APPEARANCES OF CHRIST ON THE DAY OF RESURRECTION.

(*Luke.* 24, 13, 43—*Mark* 16, 12, 14—*John* 20, 19, 29.)

Our Lord would according to his promise probably have shown himself to his disciples only in the quiet retirement of Galilee, if they could have thus attained a living faith in the resurrection; but the statements of the women first thought worthy to see the Savior, did not suffice to raise in the disciples a faith that could not be shaken. John may have been the only one who was convinced by Mary's story. After the first day, the risen Savior seems to have appeared to the disciples no more in Jerusalem; the other known appearances probably took place in Galilee. Yet in order to have as satisfactory an idea of the communication of our Lord with his disciples, as the documents at hand will allow, we must consider more closely the several difficulties which present themselves in this department of evangelical history.

The first question that presents itself is, whether the Evan-

gelists have recorded all the appearances of our Lord, or whether they were far more numerous, than we were told. If we consider 1, Corinthians, 15, 6, &c. we find the apostle mentions some appearances of Jesus, of which the Evangelists say nothing, i. e. those, which Peter and John beheld. But the omission in the Evangelists is very easily explained on the ground, that the Savior appeared to these two disciples for purposes, that were merely individual. He appeared to Peter probably on account of his denial, and to James (the brother of the Lord,) because he had not always believed in Jesus. Both appearances had an individual aim, and therefore did not possess an universal interest.

Besides these two, Paul mentions another appearance of Christ which occurred to upwards of 500 of the brethren, many of whom were alive, when Paul wrote. We may remark in passing, that no trifling proof of the reality of the resurrection is given by these numerous witnesses. But this appearance is probably the same, as that which the synopsists mention, as having taking place in Galilee. It is highly probable to me, that no farther appearances occurred, than those of which we have information; Jesus showed himself, as he had promised, only to his disciples, and even to them very seldom. His communication with his disciples therefore bears a peculiar character. To the Pharisees and all, who had not dedecidely turned towards Jesus, his resurrection was but a sign of Jonas, unintelligible and dark. Our Lord could not reveal himself in his majesty to them, since if they had again resisted him, their guilt would have been heightened, and even if they had gone over to him, it is evident, that such a change of opinion would not have been real and heart-felt, but only induced by fear. But if any one was led by the influence of the risen Savior to give honor to the truth, without having seen him, it is to be supposed that such an one had turned towards the light with his inward being. Nothing would have been gained therefore by our Lord's appearing to all or any of his enemies.

But as to the disciples, they had sufficiently enjoyed the constant company of their Lord; it only remained for Jesus to give them the final instruction and consecration in order to form them into perfect instruments for building up the Kingdom of God. Hence the Lord appeared to them after the resurrection only at a few hallowed seasons, in an imposing and mysterious manner. We may perceive, that the disciples were seized with a secret awe, when they saw the Savior, which is strangely mingled with their joy in possessing the be-

loved of their soul. Yet they knew that they possessed him in a different manner, for when the Savior left them at the ascension, they were full of joy, and by no means sorrowful as before, since they knew, that Christ was still with them in spirit and was exalted to God's right hand.

On account of obscure notions of the life of the risen Lord, it has been asked at modern times (since ancient Christendom had too just views of the resurrection to ask such questions,) where was the Lord, and how was he nourished in the interval between his resurrection and ascension? But if we consider, that the Savior, even before his resurrection, walked over the waves of the sea, and fed thousands with a few loaves, we shall be convinced, that the glorified Redeemer was now still less bound by physical laws, and that therefore human wants and necessities had no application to the nature of the glorified one.

[We will not follow our author in his particular exposition of the history of our Lord's several appearances on the day of the resurrection to the two disciples on their way to Emmaus and to the general assembly of disciples on the evening of the same day; but will only remark, that his purpose uniformly was to quicken in them a diviner life, to strengthen and enlighten their faith and to instruct and inspire them for their work of building up the kingdom of God. His frame became more spiritual. His countenance beamed with more heavenly beauty and majesty. He was exempt from the limitations of the common laws of physical nature. He appeared in the midst of his followers, when the door were shut and in like mysterious manner disappeared. His nature became more and more heavenly, and he breathed into his followers something of his own heavenly life.

In his visit to the assembly of disciples and to Thomas eight days after, Jesus seeks to show them that he bore the real body, which he had before his death—he shows them the print of the nails and the wound of the spear, and strengthens their faith, and calms their fear, by convincing them thus, that he was no spectral illusion, but the actual and risen Lord.]

SECTION THIRD.

CLOSING VERSES OF THE FOUR GOSPELS.

(*Math.* 28, 16, 20—*Mark* 15, 16, 20—*Luke* 24, 44, 53—*John* 20, 30, 31).

If we compare the endings of the four Gospels, we find that they end in a certain indefiniteness. Matthew 28, 16: express-

ly states, that the Lord, as he promised, appeared to his disciples in Galilee. But since there is no mention made of the ascension, it remains in the dark, what the connection is between the remarks, what are attributed to Jesus upon this appearance, which seem like his parting words, with the great closeng act of our Lord's earthly life. Mark briefly mentions the ascension, and has in the verses immediately proceeding, (16, 15, 18,) elements of sayings, which are closely related to the close of Matthew. But these are so loosely introduced by the transition 'and he said unto them', that we may believe, that the Savior spoke these on the evening of the resurrection. In Luke also, there is a separate account of the ascension, but the passages (44–49) are so loosely connected with the preceding statement, that it remains doubtful whether the words, that follow, were spoken at the final appearance or not. Finally John, after his story of Thomas, closes his Gospel with a remark of universal application (we are to consider Chapter 21 as a later addition to his treatise). In his Gospel therefore, those parting words are lacking, as the other evangelists have them, since the statements in Chap 21, contain nothing of those, but merely touch upon personalities, which chiefly relate to Peter.

The fact of these various endings of the Gospels demands a solution, because it is very surprising; we should naturally believe, that the evangelists are bound to relate the history of the risen Savior with the utmost particularity, since every appearance and every thing connected with it must be a witness of the truth of the resurrection. Instead of this, they speak so generally, and vaguely, that they do not clearly distinguish the several appearances from each other, and they leave it uncertain, whether the sayings, which they introduce, were spoken upon one or another occasion. But upon further consideration, we find a great truth is expressed by this mode of representation.

If we except those incidents, which were entirely of a personal application, such as occur in the appearances of Jesus to Thomas and Peter, there is the highest evidence of truth and harmony in regard to all the appearances of our Lord. The object of these was not to give any new doctrines, to unfold any new view of his office, but simply to strengthen the foundations already laid, by confirming the faith in the Saviour's person. The appearances were therefore few and probably fleeting and transient. The Savior points the disciples to the Kingdom of God, to the prophecies of the Old Testament regarding his person, and to their destiny to promote the cause

of God. The Evangelists accordingly on account of the similarity of our Lord's several remarks, might very naturally alter the order of the various appearances, but they agree in stating the sayings of our Lord with entire conformity in the chief points.

[We omit the author's critical examination of the authenticity of the conclusion of Mark's Gospel, and his particular exposition and harmonising of the several endings of the Gospels. All this, although very interesting, is not necessary for our present purpose.]

SECTION FOURTH.

APPENDIX TO THE GOSPEL OF JOHN.

[*John* 21, 1, 25.]

That the last chapter of the Gospel of John, forms an appendix to the whole treatise, is so evident, and now so generally acknowledged, that it needs no further proof. But critics have not been able to agree, who should be regarded as the author of this appendix. Yet the idea seems to be more and more admitted, as the only result of the researches into this subject, that the two last verses only were not written by John, and that the remainder of the chapter was added to the treatise by its author after its completion.

The chapter excepting the two last verses, (which are too hyperbolical for the style of John,) bears the marks of the truth and of the Evangelists' spirit. The disciples were pursuing their usual occupation on the sea of Galilee; a thing not unlikely, when we consider, that Paul followed his trade of tent-making, even during his ministry. Jesus here suddenly appeared to them. By the miraculous draught of fishes, they recognized the Lord's presence: and the impetuous Peter immediately swam to him. They prepared a repast, and the Lord eats with them, not because he needed food, but as a symbolic act of love, which is far more significant among the Oriental than the Western nations. As the draught of fishes must remind the disciples, especially Peter, of their first call to be disciples; so this meal with their Lord was a token, that the Savior would eat with them, after their work should be ended, that blessed feast, which the Lord has prepared for his God, with Abraham, Isaac, and Jacob, in the Kingdom of own. Even the disciples could not have needed the meal for their bodily necessities, since their dwellings were at hand.

Our Lord's three questions to Peter, and his three commands, refer back to Peter's three-fold denial of him. He would remind his disciple of past weakness, and inspire him with new faith and love. Henceforth Peter was a hero of the Truth, who never wavered.

The closing words of Jesus to Peter and John, are very expressive of their respective characters. The sense, so much disputed upon, seems to be simply this: "John must lead a peaceable and gentle life, and await the time, when the Lord shall call him, but Peter must follow his master through strife and battle, even to the cross."

CONCLUSION.

Here ends our consideration of the sublime development of the life of our Lord; he, who proceeding from the depths of the Godhead, taking root in the depths of Humanity, presents a spectacle, incomparable in splendor, majesty and beauty; overwhelming, even in its humility. The perfected fruit of this life, the glorified Savior, returned to the bosom of the Father, from which the impulse of love had sent forth the eternal word. But Christ left to the world the impress of his appearing, and also a little band of friends, in whose hearts his spirit had found an abode. This little band was the germ of a new world, an embryo of a Future, that had not been anticipated. Before a thousand years passed away, the new created world began to exercise the sway of Christian life over the earth. The life, being and nature of Christ became a legacy for the world; one century contended for his grave; another fought about his flesh and blood, another about his words; and sorrowful as it has been, and still is to behold sin so often exciting war among men, it is yet consoling, that the object of such strife is such, as must put an end to all quarrelling—the Prince of Peace. He will finally still all strife concerning himself.

Note. Some very interesting articles might be taken from Olshausen's commentary on the scripture history, subsequent to the ascension. If it shall appear worth the labor, we shall give at least two more articles—one on each of the two great events in the Church of Christ after Jesus disappeared from his disciples—the pouring out of the spirit and gift of tongues on the day of Pentecost, and the conversion of the Apostle Paul. We now for the present take leave of this admirable Commentator, certain that if one single reader has been as mmch pleased and profited in perusing these articles, as we have been in translating them, our labor will have been richly rewarded. S. O.

Cincinnati, March, 1837.

Art. 2.—THE TIMES.

In darkest times not all is dark!
  As from the skies above,
At midnight look a thousand stars
  Brightly like eyes of love;
So in this midnight of the Times,
  A thousand lights are shining,
To guide us through the drear and black
  Desert, our pathway lining.

Behold the man whose burdens
  Press on his soul like lead—
Yet still through all the cloud around,
  A cheering light is shed.
His face still wears a hue of health
  As bright as e'er it wore,
His friend each morning clasps his hand
  As warmly as before.

And when the sun goes down and ends
  The labours of the day,
His home shines bright as e'er it shone
  In his descending ray.
He opes the door;—behold! has he
  Nothing to do but mourn?
His children's feet, how fleet they run
  To welcome his return!

And fondly hastes the wife to him
  With her confiding smile,
With soothing words and gentle cares
  His troubles to beguile;
Bright shines the light within his home
  Though all around be dark,
That home!—it floats upon the seas,
  A heaven protected ark.

And over all the watching care
  Of providence bends down,
Like the bright bow, whose arch, within
  The thunder cloud is thrown.
Then do not say that all is dark,
  For in the darkest hour,
A thousand stars upon the earth,
  Their gentle radiance shower.

Mobile, May 12, 1837. E. PEABODY.

ART. 3.—THE INCARNATE GOD.

We heard a Trinitarian lately draw the line of distinction between ourselves and him, by saying, that Unitarians do not believe that Christ was the Incarnate God. This is a very favorite expression among the "Orthodox," and deserves attention. Like almost all the other phrases by which they define their faith, it is not a scriptural mode of speech, but is used because it is regarded as more expressive than those which are found in the Bible. While they confine themselves to the latter, they cannot frame their creed so as positively to condemn Unitarians, for, on the contrary, we are ready to assent, without equivocation, to any creed (such as that called the Apostle's creed,) which is composed of scriptural phrases. Jesus Christ is nowhere called in the Bible the Incarnate God, and therefore we do not feel ourselves under any obligation to use the expression, merely because other people are attached to it.

When we made some such answer as this to our Orthodox friend, he asked, "But do we not find it said by John that the Word was made flesh, and by Paul, that God was manifested in the flesh, or "in carne," according to the Latin version?" Certainly; and by these texts we understand precisely the same thing that is elsewere taught, that God manifested himself through Christ; that He thus made known to men his glorious attributes; that he was in Christ reconciling the world to himself. All this we believe, and if only this is intended by the words "Incarnate God," we can use the phrase as properly as the Trinitarians. In fact, we believe, that so far as the phrase has any meaning at all, Unitarians do not generally

reject it. Our faith is that God manifested himself in Christ; that God dwelt in Christ, so far as the Infinite can dwell in the finite; that God was in Christ in such a sense that he spake not his own words but those which the Father taught him, and that he is to be received upon the authority of the Father. Beyond this, we cannot attach any idea to the texts quoted. We think that no distinct idea beyond this can be attached to the phrase "Incarnate God;" whatever other ideas are attached to it are so misty and inconsistent with each other that they ought not to be called ideas. When we say that the Infinite was manifested through the finite we use intelligible words, which convey a great truth. But if we go further and say that the finite was Infinite, we use words, but express no idea. It is a flat contradiction. We say that through Christ God was manifested. This is a glorious truth. To go further and say, Christ (the finite) was God (the Infinite) is to say words which mean nothing. That Christ was finite (in his human nature) even Trinitarians admit, and we affirm, that he who is finite, although he may be the medium through which the Infinite is revealed, cannot be himself Infinite.

We conclude, that so far as the phrase "Incarnate God" as applied to Christ, means any thing, Unitarians can assent to it. But as used by many Trinitarians, it means nothing.

W. G. E.

One of the righteous in a dream saw a King in Paradise, and a Parsa, or Holy man, in Hell. He questioned himself, saying, "what is the cause of the exaltation of this and the degradation of that, for we had thought otherwise." A voice came from above, answering; the King is in Paradise, because of his affection for the Holy, and that Holy man is in Hell because of his love for the Kingly. *The Shaikh Sadi.*

Against common swearing, St. Chrysostom spends twenty homilies: and by the number and weight of his arguments both left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure.

A vast and deep river is not rendered turbid by throwing into it a stone; that religious man who can be vexed at an injury is yet a shallow brook.

Sadi of Shiraz.

Art. 4.—THE MODERN MARINER.

[The following verses were written more than a year since, merely to beguile the tediousness of a passage up the Mississippi during the winter, and without any view to publication. But it has occurred to the writer that what was first written for amusement may become of use by being published. The late terrible accidents on the Mississippi, with the wanton disregard of life, and inhuman sefishness displayed by many on these occasions, has sunk deep into the public mind. Many say "are we any happier than before steam boats were introduced upon the river? Are we better? Is the tendency of these mechanical inventions so excellent as we supposed it? What is the result of these boasted improvements? Is it not new luxuries, new wants, extravagance of living, corruption of manners? Is not the primitive simplicity of ancient manners preferable to modern refinements? Has not the heart grown cold, grasping, and selfish in the midst of this outward prosperity?" Such are the questions we hear asked, and no doubt the answers to them would show that we have confided too much in the outward, mechanical means of enjoyment—that we have neglected the deep inner springs of mental and moral life. But even here there is danger of excess and extravagance. Modern improvements in science and art are destined in the providence of God to diffuse knowledge and spiritual life among the MASS of mankind. The true tendency of mechanical improvements are not to give luxury to a few, but comfort and leisure to many—to open the gates of knowledge and thought to the million. It is to bind together nations by common interests—to abolish war, and create a community of opinion over the whole world. Such is and must be the ultimate tendency of the great innovations of modern times and when grieved by present abuses, we should look forward with hope to the Future instead of backward with regret to the Past. It is useless to look back, for the past never repeats itself. Social life never stands still—epoch succeeds epoch, and there is a constant unfolding of opinion and practice out of theory and principle—a constant germination of theory and principle upon practice and experience. What we call a reaction in opinion is the temporary falling back of the wave, which at its next return will go further up the shore. These ideas form the substratum of this poem. Justice is done to

both—in the first parts to that dislike to innovation and sense of the evils attending on the productions of human ingenuity which caused Horace to inveigh against the mechanical inventions of his day,

> "Audax omnia perpeti
> "Gens humana ruit per vetitum nefas."

and in the last to that broader view of consequences which reconciled the conservative poet of England to steam boats, viaducts and railways—and enabled him to discover "what in soul they are".

The first part only is here given.

THE MODERN MARINER;

Part First.

> "Post ignem ætherea domo
> "Subductum, macies et nova febrium
> "Terris incubuit cohors;
> "Semotique prius tarda necessitas
> "Lethi corripuit gradum" — Horace.

1.

It was a modern mariner—
He sits him down to write,
All in a steam boat cabin, and
Upon a winter's night.

[The Mariner hath learned to write his story instead of telling it.]

2.

Behind his back are gamblers four,
Gamblers who Eukar play,
And constantly their money rings,
And many oaths they say.

[His society are none of the choicest.]

3.

With puff, and steady wheeze, as one
Who hath an asthma sore,
The boat speeds on—the mariner
Still writeth as before.

[He is on a high pressure boat.]

4.

The boat goes up the mighty stream,
And neareth Vicksburg, where,
Gamblers are, ever and anon,
Suspended in the air.

[And in a notorious neighbourhood.]

5.

"Ah sister dear—I take my pen,
"To let you understand,
"That I at present, am upon
"The water, not the land.

[The mariner giveth his sister a piece of information.]

6.

"Day after day, day after day,
"Wev'e gone with constant motion,
"Upon this stream, and find no end,
"No more than on an Ocean.

[He describes the length of the Mississippi.]

7.

"Before, behind, on either side,
"It stretches like the sea,
"And on the bank, its plumes of green,
"The cane bends gracefully.

[And the cane-brakes.]

8.

"We left Orleans four days ago;
"A place where strangers have
"A chance to get a fortune, or
"A mud and water grave.

[And the protestant burying ground in New Orleans, where men are drowned after they are buried.]

9.

"The yellow fever fiend goes round
"Each year, with smiling face,
"To call on strangers who are not
"The Creoles of the place.

[And all must be acclimated, even to Canary birds and lap-dogs.]

10.

"That hospitable, courteous fiend,
"You will not fail to meet—
"He'll find you out, and leave his card,
"He searches every street.

[An unwelcome visitor.]

11.

"The roofs flap down like tents, to drive
"The raging sunbeams back;
"With mud the streets are soft, with mould
"The plaster walls are black.

12.

"And in Mobile one month I staid
"As mild, as leafy June.
"Ah lovely month! sweet, balmy airs!
"Warm sun from morn till noon—
"That sunny, leafy, flowery month—
"I'll not forget it soon.

[Fahrenheit stands at 70° in Mobile in the month of January—and there are plenty of monthly roses.]

13.

"Nor that kind-hearted race of men
"Who took me by the hand,
"And listened gladly to the word
"I brought from distant land,
"And vowed they'd build upon the rock,
"And not upon the sand."

THE MODERN MARINER.

Part 2.

14

The mariner laid down his pen
Went to the cabin fire,
And to a stranger sitting there
Quoth he, "I much admire,

[The mariner grows talkative again.]

15.

"This wondrous age in which we live
See how, by means of steam
Ten days and night can take us up
This Mississippi stream!

[And shows himself to be a 19th century man.]

16.

"This thing, so common now, our sires
Could never have believed,
So things, now strange to us, will be
By our own sons received.

17.

"I should not wonder if the air
Should soon be common ground,
And Omnibuses travel there—
How oddly that would sound!"

18.

The stranger, sitting by the fire,
Heard all in silence grave.
"Another view I take," said he—
"Which you shall quickly have."

[The stranger turns out to be a Philosopher—and somewhat of the cynic school.]

19.

"We move more swiftly to and fro
I grant, by help of steam,
But that we better, happier grow,
Quoth he, I do not deem.

[He declares happiness and velocity by no means synonimous terms.]

20.

"And man must still be subject to
The laws of time and space
He cannot break the iron chain
Which holds him in his place.

[And all our conquests (so called) over Nature, only getting a little longer rope to run round with.]

21.

"He can go twenty miles an hour
By steam cars, to be sure;
The little bee goes faster yet,
From scalding quite secure."

22.

—"But still," retorted I—"though what
You say, is partly true,
You must admit that this same steam
Much real good can do.

23.

"This Western valley now is full
Of better, happier men,
Than without steam, it could have been
For centuries five or ten."

24.

—"Whate'er is really good"—replied
The man in accents mild—
In these contrivances, I prize;
But yet, beware my child,

25.

Of that vain knowledge which shuts up
The soul in finite things—
And quenches that meek trust in God
From which all virtue springs;
And self relying, boastful thoughts
Into the spirit brings.

[He appears to be no cynic, but a Methodist.]

26.

I fear our age is too intent
On time and space, to see,
That time and space both shadows are
Of God's Eternity.

[He becomes mystical and Platonic. Who can he be?]

THE MODERN MARINER.

Part 3.

27.

From out my berth I looked upon
The moonlight on the wave,
I thought on what the old man said,
That stranger meek and grave.

28.

Ever the yellow moonlight rolled
Upon the glittering stream.
I gazed, and gazed—until at last
I sunk into a dream.

29.

And if I tell my dream to thee
Sweet Sister, do not blame
My faith in visions of the night—
That faith is yet the same
As when, years back, I talked to thee
Without reserve or shame.

[He refers to a theory of Dreams which he once promulgated.]

30.

I dreamed that I was moving still
Upon the mighty river—
Beneath the engine's constant stroke,
I felt the vessel quiver:

31.

Till, like the pulse of living heart,
The constant stroke became,
The quiver like the thrill of nerves
Within a living frame.

[A metamorphosis not found in Ovid.]

32.

The furnace mouths glared forth like eyes,
And from its nostrils flew
The fiery sparks, and with a snort
Its vapory breath it drew.

33.

Its monster paws it flapped and dashed;
And as it swam along,
Upon its back I sat and saw
Its motions slow and strong.

34.

On that steam monster's scaly back,
With wonder and with fear,
I sat in social chat, beside
The Demon Engineer.

[The Demon of Mechanics.]

35.

Quite sociable was he—he seemed
A shrewd, observing sprite;
His views on common topics too,
Were fashionable quite.

36.

"Oh yes"— said he, "I read your books,
And pretty much agree,
In my philosophy and faith,
With the present century.

[Reads the works of the society for the diffusion of useful knowledge.]

37.

"And though sometimes I meet with words
I cannot comprehend;
I think them phrases just put in
Embellishment to lend,
Since both our theories result
In the same common end.

[Is a little puzzled by the occasional use of words drawn from the obsolete theory of a spiritual nature in man—but as they lead to nothing, supposes them expletives.]

38.

"My moral code's the one that's taught
By Paley and the rest,
To calculate results, and do
What seemeth for the best."

[He is a good Utilitarian in his ethical ideas. Well done, Demon!]

39.

"And for Religion—I believe
That all things have a cause,
And that we should adapt ourselves
To everlasting laws."

[And in Religion believes as much as the majority of educated Christians.]

40.

The Demon of Mechanics spoke—
I could not well reply
But shuddered at his barren creed
And at his cold, dead eye.

41.

And felt relieved when o'er our head
The darkly gathering cloud
Hung blackly down with ragged edge
And burst in thunder loud.

42.

One moment in the lightning's blaze,
From out the gulph of night,
Rocks, trees and water started forth,

Distinctly to our sight.
—As wax beneath the seal assumes,
A figure sharp and bright.

[The Mariner borrows a figure from Job.]

43.

Said I—"that awful answer hear—
And fear and own thy God."
With mocking sneer, said he "why fear?
I have a lightning rod!

44.

"A cloud of steam comes after us
One hundred cubits high,
And pointing upward, it drinks in
The blue bolts of the sky.

[The tendency of many scientific inventions is to produce self-reliance—where God designed that we should feel dependance.]

45.

"And if God thunders up above
In anger, as you deem,
Why I can thunder from below"—
Said he "Clap on the steam!"

46.

The eyes glared wilder—fire flashed out
More fiercely than before,
The paws dashed down with tenfold force,
The snort became a roar.

47.

So on we plunged amid the foam
With motion swift and strong—
When round a bend, another boat,
Came suddenly along.

48.

"Sheer off—sheer off"—the Demon cried,
Her Pilot turned her head—
And, just before her wheel we crashed
With grinding weight like lead.

[When two boats meet, it is the policy of each to run right into the other—a fact which causes the destruction of many boats and lives.]

49.

We heard a single yell of pain
Which pierced night's sleeping ear,
And then another horrid scream
Of agony and fear.

50.

The boat pitched over on her side,
And, e'er her crew could leave
Their berths, went headlong down, not left
A soul behind to grieve.

51.

"So much for skill"—the Demon said—
"Twas one or else the other—
And no one's bound to lose his life
Even to save a brother."

52.

But what is that! Two boats ahead
Which seem to run a race—
Throw in some rosin barrels, we
Will also find a place.

[Most boats on these rivers carry rosin for purposes of racing, &c.]

53.

And side by side, with shouts of pride,
The three are running fast—
And now, we're half a length ahead—
And now we're going past.—

54.

The Captain of the nearest boat
Cries, "Give her all you can"—
Then jumps upon the Safety Valve, [This has been done.]
One moment faster ran

55.

His boat, then stopped. A wreath of white
Flashed through from stem to stern,
An earthquake roar shook sky and shore—
We stopped not more to learn.

56.

For still the race went on apace
Between the other two—
And neither gained an inch, but both
Still onward, forward, flew.

57.

Her Helmsman proud, then shouted loud,
You must pack on more sail— [The Whale tows ships up from the Passes to New-Orleans.]
Ours is the best boat in the West,
It is the Tow Boat, Whale.

58.

"Ay, ay," replied our Demon guide,
"I know you well my friend—
Your puff is strong, your stroke is long,
But all things have an end."

59.

"Look there," said he, and turned to me,
"The Whale will be harpooned,
"That snag ahead will strike her dead,
"Or make a fearful wound."

60.

I could not look—my eyeballs swam,
Bewildered down I lay—
And sick and faint, through very fear,
I seemed to swoon away.

In order to boil the pot of well wishers, it were good to convert our household furniture into firewood; do good even to the wicked, it is as well to shut a dog's mouth with a crumb.

Sadi.

A cross grained fellow abused a certain person; he bore it patiently and said "O well-disposed man! I am still more wicked than thou art calling me, for I know my defects better than thou cans't know them."

Sadi.

"We think there is an error of an opposite kind. If the doctrines of the gospel are defended with the whole soul, passion will be exhibited, unless indeed a man has actually "*attained*" (as well as believed in) perfection. The truth in our day has suffered much from the tame, cold and lifeless spirit with which it has been sustained. Men fear too much *their* amiable and Christian temper will be called in question.

"The spirit of Paul and other Apostles, and that which animated Luther, Calvin, Knox, and the other reformers, would shock the sickly sensibilities of modern feeling; and would be denounced as wholly uncharitable and unworthy the Christian cause. Hence it is that our defenders of the faith cannot persuade a large part of *the Church*, much less the *world*, that fundamental and vital principles are involved in their discussions. They do not stand upon the walls, cry aloud, sound the alarm, and *blow the trumpet*, but they speak of war in "peaceful parlance." Is such a course consistent with Christian obligation to the world, and to the *deceived* and *deluded?* Ezek. 33. 8." KNOX.

"If the doctrines of the Gospel are defended with the whole soul, passion will be exhibited." We suppose the Savior defended the doctrines of the Gospel with his whole soul, and we suppose no one will venture to say that he exhibited passion in doing it. We presume therefore that passion is not a commendable thing in those who have not, like him, attained perfection. The more of that heavenly gentleness which when reviled, reviled not again, but endured the contradiction of sinners against himself, that we can attain unto, is surely desirable. As to the spirit of Luther, Calvin and Knox, we have no desire, we confess, to see it introduced again into modern controversy. Eminent reformers they were, but were too much in the habit of attacking one another, and others who differed from them, in the coarsest and bitterest terms. Blasphemers, Devils, Infidels, Apes, Atheists—these were the epithets which ran glibly off from their pen and tongue. Mr. "Knox" may call this "*blowing the trumpet*"—we think the cause of Christ demands a milder strain. But we pray that the courteous and benignant spirit of Paul may not be confounded with that of these savage wranglers. He was bold in the defence of truth, and exhibited the doctrines of the Gospel with the whole soul; but we do not know that he was ever in a passion *after* his conversion, though *before* it we know he was exceedingly mad against the saints, and persecuted them even unto strange cities. On the contrary, we find in his writings, such exhortations as these—"Bless and curse not"—"Recompense no man evil for evil."—"Overcome

evil with good"—"Who art thou that judgest another man's servant."—"Follow after the things which make for *peace*."—"Thou hast faith, have it to thyself."—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice; and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." We think even the most sickly sensibility would not denounce as uncharitable a course of conduct conformed to these injunctions. *Editor.*

Art. 6.—LETTERS ON UNITARIAN CHRISTIANITY.

No. III.

April 29, 1837.

My dear M.—You find fault with the concluding part of my last letter, and think that I deceive myself in supposing that the majority of Episcopalians agree, substantially, with Unitarians, upon the doctrines of Original Sin, Total Depravity, Regeneration and Election; but I have taken some pains to ascertain the fact, and believe that my former assertion is correct. Perhaps you do not know the Unitarian faith upon these subjects. You have been taught to look upon us as heretics "from the crown of the head to the sole of the foot," and are naturally startled to hear it said, that in any important doctrines we agree with so Orthodox a body as the Episcopal Church. Your worthy parents used to think that there could be no better argument against a doctrine than its reception by Unitarians, and, if I do not mistake, they actually gave up several minor points because they found them defended in one of Dr. Channing's printed sermons. You do not go quite so far, but I fear that even you, if I prove that you agree in many important particulars with our sentiments, will feel as if you were unexpectedly put in very bad company. Depend upon it, my dear M. that you do us injustice. I do not blame you for this, for I know, that until our friendship began—it is now two years ago—you never heard any thing about Unitarians except from their inveterate opposers, who think that they "do God service" by branding them as wilful heresy-holders and altogether "gone astray." Such persons, however, prove noth-

Art. 5.—TOO MUCH CHARITY.

We have been pleased to notice of late years, the constantly increasing spirit of liberality and access of tolerance in that great and miscellaneous multitude who glory in the name of Orthodox, Evangelical, Calvinistic believers. We think the Unitarians may take, to a considerable extent, the credit of this change of spirit and opinion. Though the direct and visible results of our exertions are comparatively small—though our Churches are in most places feeble, our opinions as yet unpopular, and our name denounced—our doctrines and sentiments have been indirectly circulating over a wide surface. Our books have been studied, our writings pondered, by many who would be afraid to have it known that they ever read a Unitarian work. The sentiments thus obtained, have passed on in conversation from mind to mind, till, like the little leaven hid in three measures of meal, the whole mass now gives visible signs of its influence upon the heavy lump of Calvinism. Our opinions begin now to appear again in print in the writings of the opposite party. Views which years since were brought forward, defended, explained and illustrated by Unitarian writers, and are now trite and familiar through our whole denomination, are brought forward as novelties and elaborately argued in Calvinistic books and periodicals. For instance. In a late number of the Christian Spectator there was an article on the authority of Reason in explaining Revelation. The same arguments which years ago were stated in the Christian Examiner and which seem to us almost like truisms, are set forth with much pains and care as though they were great discoveries. Miss Beecher in her letters on the difficulties of religion, takes great trouble to show that if you want to convince a man of any truth, it is best not to abuse him or call him names, but treat him respectfully and kindly. Mr. Jacob Abbott's writings are full of Unitarian sentiments. His views of Christian union—his idea that the nearer a man is to the truth the better it is with him—his sense of the importance of charity toward those who differ from us—these are the notions which Unitarians have been preaching, and as they feared ineffectually, for many years. But not ineffectually. God takes care of his word. The river which seems to lose itself in the earth shall doubtless burst forth anew in another region. The rain which cometh down from Heaven,

and sinks unnoticed into the soil is the fitting and scriptural type of truth. It watereth the earth and maketh it bring forth, and though lost to man's eye, is guided by the providence of God to the roots which it is to feed and nourish, till they give seed to the sower and bread to the eater.

In this way we have been glad to find that our views of the importance of liberality and candour, have become very popular of late among the Orthodox. It has grown quite a familiar idea among them, that it is right to instruct in meekness those who oppose themselves, instead of calling down fire from Heaven upon them, or denouncing them at once with everlasting torment as the consequence of their errors. These are great advances. We ought to thank God and take courage. By and by, we may hope to see the day in which Christians shall generally admit that they are not infallible, and not consider it the sign of an unregenerate heart if a man differs from them in opinion, on points of metaphysical theology. God hasten the day, for as yet it is not.

There are some persons however who have quite different ideas from ourselves on this topic. So far from thinking more charity desirable among Christians, they hold that there is already a great deal too much of it. They think the Church suffers from an excess of humility and meekness on the part of controversialists. They think there is not enough of "passion" exhibited by the disciples of Jesus in their disputes with one another. They think men are too anxious to preserve an amiable and Christian temper and spirit. Here, in their view, lies the great danger of the Church just now.

These were quite new ideas to us we confess. There is something original about them which impressed us not a little. That our readers may have the same access as ourselves to these very striking suggestions, we quote the passage where we found them. It is a note to a series of letters from a New England divine to a Southern clergyman, giving an account of the rise and progress of Arminianism in New-England. We suppose the writer of the note is the Southern Clergyman, but we know nothing more about it, than that he signs himself Knox. If we allowed ourselves to make puns, which we do not, we should say this signature was not badly chosen, so unbounded is his desire

> "To prove his doctrine Orthodox
> "By apostolic blows and knocks."

It is in the following manner that he expresses himself on the subject of a Christian spirit in dispute:

even the prayers and first feeble efforts and resolutions of the sinner, which can be, accordingly, of no avail whatever until after justification. The unregenerate, therefore, can do nothing towards the renewing of his heart, and must wait till God snatches him as a brand from the burning. I shall not argue against this opinion; you do not and cannot receive it, nor do I understand how any body, who reads the Bible, can do so. One half of the exhortations, in both old and new Testaments, are addressed to sinners, and every page contains rebukes against their obduracy and carelessness. This is proof enough, and our own experience and reason confirm it, that we have something to do in the work of regeneration, that we alone are to blame, if it is not begun and finished. On the other hand, we learn, with equal plainness, that "of ourselves, we are not sufficient," but need the help of God's spirit to aid and encourage us; this also, our experience establishes, and we unite it with the former truth, so as to obtain this very intelligible doctrine, that man's regeneration from sin and the love thereof is effected by his own exertions, seconded and sanctified by the good spirit of God. This is the doctrine that you believe, and the same which the greater part of the Christian world adopts; in spite of creeds, which teach something quite different, men hold fast to this, which is, perhaps, the most practical doctrine of the Bible.

Does it not now appear to you, after reflection, and not without surprise, that except in the doctrines of the Trinity and the Atonement, you agree substantially with us? If it is so, you have essentially departed from the professed faith of the church to which you belong, but this is no uncommon thing; the Thirty-nine Articles—I do not speak without much careful observation—are not believed in, as a whole, by the majority of any Episcopal Society in the United States. They are either not read at all, which is commonly the case, or they are explained and interpreted away, until a plain-thinking man can not discover much kindred between the text and the commentary. And I will add concerning this fact, that it seems to me not quite right; I mean, not quite honest and above-board. It is not required, I know, for those who join your Church to believe the whole Thirty-nine articles; the apostles' creed alone is insisted upon, (which all Unitarians believe). But the world at large does not make such distinctions. Those who join the Episcopal church are presumed to be believers in the Articles of the Church, and therefore give their support to them, as they stand in the Prayer book. To all intents and purposes, therefore, they are publicly professing

to believe what they do not believe; which, even if, by circumstances, made pardonable, has never appeared to me quite consistent with sincerity. For this remark, please pardon me, and if it seem to you uncharitable, be assured that it is not so intended.

I must again conclude without having finished my assumed task.

In my next, if I can, I will answer your question: "How can any man read the new Testament through, and not become a Trinitarian?" Which is very much like asking, "How can a man walk along a plain road, without stumbling."

Yours, W. G. E.

Art. 7.—SKETCHES OF ILLINOIS.

You ask me to give you some account of what I have observed in Illinois, which I cheerfully do. I went to that State in the beginning of winter, I left it just now at the beginning of summer, not however till I had seen something of the beauty of the country at this season. You are aware that Illinois differs from all other States in the Union except Missouri in regard to its extensive prairies. The great excess of prairie over timber land has been, and still is, the greatest obstacle in the way of its settlement. This difficulty will be, however, continually growing less, as wherever the fires are prevented, a young growth of trees springs up, and such is the fertility of the soil, they soon attain a state of maturity. I have seen trees which two years ago were in the seed, and which are now two inches in diameter.

At St. Louis we took a steamboat for the Illinois river. After ascending the Mississippi about forty miles we came to the mouth of the Illinois. This river is a smooth and sluggish stream. The banks are for the most part low and timbered to the water's edge, or even for some distance into the water. Game was very plenty, which we saw continually, such as ducks, geese, and turkies. There are many towns upon the river, which however do not present a very pleasing appearance. Yet these river towns do a great deal of business with the country back of them, and must at some day become large, unless their situation should prove too unhealthy. In the system of internal improvements undertaken by the State, there are several cross railroads which are to terminate at these river towns, and must help to build them up.

ing, by their bold assertions, but their own ignorance and prejudices. I am sure that you are disposed to be more candid; but whatever you or others may think of us, one thing I know, that no well informed man will ever be ashamed of belonging to the Unitarian sect. Whether you regard the usefulness, the respectability, the intelligence or the practical religion of its members, it falls below no sect in Christendom. It is small and much spoken against, but I am not the less proud of belonging to it. Notwithstanding its numerical weakness, it is now exerting a very strong and perceptible influence upon the prevalent theology, upon general literature, and upon the whole spirit of society, from one end of our country to the other. And yet greater things than this will it hereafter accomplish.

But I have got so far from my subject that it will not be easy for me to get back again.

It is *true* that upon the doctrines above specified, almost all Episcopalians, and I may add, one half of the whole body of Trinitarians agree substantially with the Unitarian Church. Their creeds do indeed, set forth something different, but their explanations of their creeds are what they believe, and these contain very little that we cannot assent to, very little but what we constantly preach. The thirty-nine articles, according to their most natural construction, and the assembly's catechism, according to any construction, that is not downright contradiction, teach many things which almost nobody believes, and other things which are made acceptable to the majority, only by being very much modified. You told me, not long since, when I was speaking of the bad effect of creeds in shackling the mind, that, "for your part, you had not read the Thirty-nine articles once since your admission to the church," a space of six or eight years. Now I ask it as a favor, that you will read them through carefully, and tell me whether you do not find that you have strangely wandered from them; whether your views of the doctrines above specified are not, to say the least, somewhat at variance with what is there written, and what, as a consistent Episcopalian, you are bound to believe and are, in fact, professing that you do believe. Concerning Original Sin, I doubt if you believe any thing more than this, that it is original *imperfection;* that man is born frail in his nature, and gradually becomes sinful; that we are not born ready-made Christians, although with the capacity to become Christians, and that there are many evil tendencies in us against which we must strive. You do not believe that there is any thing which can be called *sin* in the infant of a

day old, you do not believe that it is at enmity with God, nor that God is angry or displeased with it; you do not believe that there is any thing in that child which "deserveth God's wrath and damnation." If so, you in fact agree with Unitarians; for they teach that man is born neither sinful nor righteous, that he has by nature many passions and tendencies which early betray him into sin, and that the business of his life is to bring the flesh under subjection to the spirit. No Unitarian teaches that man is born *good;* he is born innocent, but innocence is not goodness, is not virtue. Our nature is such as God gave to us; we can take to ourselves no credit for it nor, on the other hand, do we deserve for it alone, any blame or punishment. Our whole virtue and our whole sinfulness consist in the faithfulness or unfaithfulness with which we use the faculties and opportunities that God gives us.

Now, if I have not misunderstood our frequent conversations, this is what you believe, and if my observation does not deceive me, it is what almost all in your church believe.

Again: The doctrine of Election, as stated in the articles of your church, is not precisely that which is commonly received. You do not believe in unconditional, irrespective election of individuals, but receive the doctrine nearly as Unitarians explain it; namely, it is the Election, first to the enjoyment of privileges, secondly, to the favor of God, conditionally upon repentance and faith and reformation. Perhaps I misinterpret the Articles in supposing that they teach any thing different from this; I think that the natural and originally intended construction is very different, that it is nearly the same with the Calvinistic views; but, at all events, you will acknowledge that the above is the interpretation commonly received in your church.

The doctrine of regeneration is no where distinctly stated in the "Articles," and must be gathered, by inference, from them. We all agree that it is, according to Scripture, that change of heart by which the conscience is made supreme within us, by which the love of God and of man is made to take the place of that selfish and worldly spirit which reigns in the heart of the irreligious man. How this change is effected, whether by divine grace, or one's own efforts, or both united, has caused much controversy. My inference from the 13TH Article is, that the doctrine of the Episcopal church formerly was that Divine Grace alone, without co-operation on part of the sinner, must begin and perform the work; for, in that article, it is taught that all works, done before justification are sinful, not pleasing to God; of course this includes

My first stop was at Peoria, which is a delightful site for a town. It is upon the west bank of the river about one hundred and seventy miles from its mouth, and just as the river widens itself into Peoria lake. The bank slopes gently to the water, where is a fine steamboat landing made by nature. The town is laid out on a plain which ascends gently for nearly a mile back from the river to the bluff, from the top of which you have a fine prospect of the town, the lake and river, and the beautiful prairie on which the town is built, extending for several miles up and down. You may also see the thickly timbered bottom on the opposite side of the river and the bluff beyond crowned with lofty trees. The whole landscape is charming. Behind you to the west, the alternate prairie and timber extend as far as the eye can reach.

The population of Peoria is about 1500, and increasing rapidly. It has a handsome court house of brick of the Doric order, which is the only public building worthy of particular notice. The warehouses, stores, and dwelling houses are partly brick and partly wood. Like most other places in the west there is a great proportion of merchants and professional men. The lawyers and physicians are together not less than thirty. There are several religious societies, but none of them large. In the street, soon after I arrived there, I asked a man, where the Presbyterian church was? He answered by asking whether I meant the *old* Presbyterian church or the *new?*—And yet the town is not more than half a dozen years old, and neither church large enough to hold a hundred and fifty persons. The Unitarian society includes most of the professional men and the most influential men of the place.

From Peoria I went to Tremont, which is about twelve miles distant, on the east side of the river, and about eight miles from the river. After crossing the river at the ferry, you travel about two miles upon the bottom which is heavily timbered. There are some very large trees and many of them are covered over with the grape vine. At this time nothing can be more delightful than a ride along the river bottom between Peoria and Pekin, the latter place being ten miles down the river on the east bank. As you ride along, the river is one side partially obscured by the thick foliage of the trees, and the bluff rises above you on the other also covered with trees, and in some places there is only room for the road between the steep bluff and the overhanging bank of the river. On ascending the bluff there is presented a beautiful prospect on every side. Behind, you leave the river and the low lands bordering upon it, and bounded on each side by high bluffs

which are covered with trees standing like sentinels upon the walls, and which sometimes approach near to the river and then again recede far back, and which might have been perhaps at some remote period the shores of an inland lake. Before you, stand in groups here and there, and sometimes alone, oaks of every size, affording a delightful shade to the traveller, while there is spread out before him one broad carpet of green, interspersed with innumerable prairie flowers of every hue and shape and variety. Again as you proceed, you enter into the heavy timber and then come out upon the open prairie where no tree or bush is to be seen for miles.

Tremont is situated upon a prairie about nine miles long from north to south and about four wide. The town is laid out near the centre of it. It was originally but one quarter section or 160 acres, having a public square in the middle, now set out with trees, and streets crossing each other at right angles. When it became the county seat for Tazewell County, another quarter section was added to it, containing another public square and grounds for public purposes. A little more than two years ago there was no house nor even a shrub to break the regularity of the green carpet that was spread over this prairie alike in the hollow and upon the gentle swell. Now a different scene is presented. Yet, although neither the Indian nor the Buffalo now makes his appearance there, I have stood upon the square and seen a herd of deer bounding along like the shadow of a cloud, too timid to venture long in the sight of man.

There is a Unitarian Society and an Episcopalian one, and a few Presbyterians, Baptists, and Methodists. Since last December, the Unitarians have had preaching half of the time and the Presbyterians the other half. There is a handsome school house which is generally used for public meetings, and a court house which can be used for the same purpose.

Tremont was the first experiment of a colony going to Illinois. The colonists were from Providence, New York, Duxbury, and other places. They were fifty two who subscribed, no one being allowed to subscribe more than one section, or less than a quarter section, and the whole amount taken being something more than 20,000 acres. Since that, colony after colony has followed and continue to follow their example. While I was there last winter, several colonies sent out their committees from the east to obtain suitable locations, and three or four colonies have located themselves near Tremont.

Although these are Yankee settlements, they do not remain so long, as new settlers are constantly coming in from all

parts of the United States, and all are commingled together. About eight miles from Tremont is Pekin. The situation is favourable for a business place, and I am told more goods are landed there and more produce shipped from there than at Peoria. There is no religious society formed there, but the Unitarians have had religious services there nearly half of the time for the last winter. There is to be a railroad terminate there from Bloomington through which the great central railroad runs from north to south the whole length of the State.

A few weeks since I visited Chicago. From Tremont, I took the stage to Peoria, and then took a steam boat which was ascending the river. As you ascend the Illinois above Peoria the scenery is quite pleasant. There are many fine sites where towns are already begun, such as Rome, Hennepin, &c. At Peru which is sixty miles above Peoria, we left the river and took the northern stage. Here is to be the termination of the canal already begun which is to connect the waters of Lake Michigan with the Illinois. We could see that the mania for speculation had been at work here as well as elsewhere, and stakes, stakes, stakes, continually reminded us that we were travelling through cities and towns whose presence we should not otherwise have known. The roads were both very good and very bad. McAdam could not desire better roads than those over the prairies when it is dry. But when it rains, they become muddy and slippery. Besides, there are few or no bridges, and the watercourses, or wetplaces, or *slues* as they are denominated in the sucker language, are very deep and miry, many of them. Then we had to ford the Fox river and the Des Plaines and several other rivers where there are no bridges. The Fox is the largest, and as it had been raining for several days, the water was high and the stream rapid. Our driver, however, after reconnoitering some time, at length determined to be bold and plunge in. The bank was very steep, but we got into the river without any other danger than that of coming near being overturned. The water foamed nearly over the horses backs, and came into the coach so much that we had to take our feet upon the seat. We were not a little apprehensive that the force of the current, or the rocks upon the bottom, or the depth of the water through which the horses had to draw, might cause us to be upset and carried down the stream. No accident occurred however, and we were able to pursue our way without harm. One road follows along the Illinois and the Des Plaines river; another strikes off in a more direct course over the prairies. In going we took one road, in re-

turning we took the other. The prairies in the north part of the State are higher and more rolling. There are some beautiful farms, and the country is fast settling. Chicago is about ninety five miles from Peru, and we arrived there the second day. The country around is very low and level. The city is laid out and the streets graded for about three miles each way. Chicago is the largest town in the State. There are about 5,000 inhabitants, and there is an appearance of much business. There are societies of Episcopalians, Presbyterians Baptists, and Catholics. The Unitarians have formed a society, as you know, but have not a minister. I preached for them on Sunday, and although it was a rainy day, had a large audience, especially in the evening. Had they only a minister to go and remain there, a noble society might soon be formed. There are opportunities of doing great good there, and there are those who will come forward and aid and encourage whoever shall enter upon the work. I was disappointed in not being able to visit Springfield and Jacksonville and some other places in the south part of the State. These are important places, but I could speak only of those of which I knew.

The cause of Unitarian christianity has taken root in this State, and if proper efforts are made, it will increase and flourish extensively. That there is urgent need of christian labour to promote the cause of a rational and pure religion here and throughout the west, no one who has mingled much in this western world, can deny. Let men once understand our views, and they will embrace them; and we shall see the fruit which they are yet destined to yield.

J. THURSTON.

Louisville, June 6.

A person of distinction asked a Parsa, saying—"What do you offer in justification of a certain abid, whose character others have been so ready to question?" He replied, "In his outward behavior I see nothing to blame, and with the secrets of his heart I claim no acquaintance. *Sadi.*

Art. 8.—THEODORE;

(*Translated from the German of De Wette.*)

[Since the last chapters of Theodore have appeared in the Messenger, we have been requested by an Eastern Publisher to translate the whole work to be printed in one or two volumes. In consequence of this we shall cease with the present number its publication in this work. Our readers have had an opportunity of becoming acquainted with some of the views of its learned and distinguished author, and if they wish to go further, will probably be able to obtain the entire work as soon as the various engagements of the Editor will enable him in his leisure hours to complete the translation.]

In Zurich, Theodore met, quite unexpectedly, with the preacher Walter of ******. It was a pleasant surprise to see him again, after so long a separation, in a foreign country, although he never had reckoned him among his choicest friends. Very naturally the first question he asked him was "how he came here? whether he had given up his situation as preacher at * * *, or whether he was only on a journey of pleasure?"

Walter at first gave no very clear account of the matter. He merely said that with the permission and aid of his ecclesiastical superiors he was making a theological journey, in order to become acquainted with the condition of the protestant church in Germany and the neighboring countries. But by subsequent inquiries, Theodore learned that the matter stood thus. Walter was a man of no real depth or strength of mind, he always went with the stream, and accordingly at the University he adopted the tenets of the Rationalists, as they were called. But at ***, where the old system of theology began to be getting again into favour, he at first concealed, or expressed with reserve his sentiments, and by degrees came over to those of the other party. Now, however, he was a complete convert, and this conversion had procured him the favour of one of his superiors, who sent him to travel in order that he might be confirmed in his new opinions. The object of his journey was chiefly to visit a certain city, where the friends of the ancient creed had formed a society of its most zealous

votaries. Walter was here to receive his complete initiation; and truly he had played so well the part of a docile and zealous disciple that Theodore was amazed at the excited state of his mind, and the confusion of his ideas. This new convert ceased not proclaiming his faith as the only true one, and declared his intention of converting his friend and so saving him from destruction.

Continued rains detained them at Zurich, where they had almost no acquaintances, for a long time, and they were for the most part confined to their room. Walter took advantage of this season of leisure to exercise his passion for making proselytes. And indeed the gloomy weather seemed to lend to the gloomy views of the zealous youth a power over the spirit of our friend which they would otherwise not have had. How he longed to look upon the fair lake and its shores, with the glaciers in the back ground, by the clear light of the sun—but in vain. So dark and colourless did life lay before him, for the star on which he had fastened his eye had disappeared after a short season of silver light in the depths of drooping clouds. No wonder, therefore, that the cloudy mind which now sought to operate on his, was able to make a momentary impression. Nevertheless he summoned his energies to meet him with energy and judgment. We will communicate some part of their conversations.

Walter began his attack with the principle of man's depravity and inability to perform any good thing; and on this he based the necessity of a divine revelation.

"Pride" said he "is the fountain of all sin, as humility is the source of all holiness. Admit that your reason is blind and dark, and your will sinful and wicked; feel this in agony and tears, and turn with longing prayer to Heaven whence alone help can come; and in this way shall you be saved!"

"I know and feel," replied Theodore, "that my reason is exposed to error, and that my resolutions for goodness are weak. But my reason is not *wholly* dark, nor my will *totally* depraved. A divine ray glimmers in my soul, which by the help of God may lighten up into a clear flame, and my will has a power to do good, which is indeed fettered and weak, but by the help the Holy Spirit may be freed and strengthened."

"Oh! renounce these remains of our natural pride, and stand not upon this half way ground. Bow your knee in the dust before the Being who is alone Just and Wise, and pray Him to give you His spirit."

But how can his spirit be bestowed upon me, if my nature is unsuited to receive it? If my mind has no capacity for

light, how can it be lightened. Can the sun illumine the earth, if the earth is not made capable of receiving light? Can I turn to God in prayer with the expectation of receiving an influence wholly foreign from my nature and communicated without my own co-operation? No. Humility and prayer fit the heart for receiving the divine influence—they remove the earthly mists of appetite and error, they purify the reason given by God and the will originally good, and allow them their proper control over the mind."

"Alas! how far are you still from true self knowledge! Do not look for light in your own soul, but look to revelation. Submit your reason to the infallible word of life."

"I do. But how can this word be understood except by the light of reason?"

"If you reason about it, you are lost, and the holy scripture becomes the prey of human speculation. Remember how many errors you fell into while following the false light of philosophy. There is no safety except in an unreserved submission to the authority of scripture."

Theodore attempted in vain to show that the power which was competent to judge of the evidence of revelation, was competent also to interpret and explain it; and that scripture could never be understood except by distinguishing the apparent from the real meaning, the kernel from the shell, the essential from the accidental. Walter kept to his idea that you must not attempt to explain the Bible, that what was plainly stated must be implicitly received in its literal acceptation, that it must be believed if ever so contradictory to reason.

Theodore was amazed. "Suppose the scriptures taught that the sun went round the earth, and that the earth stood still—would you believe it?" Walter said that he would.

"But this is a point of natural science, and lies out of the domain of religious faith."

"Whatever is in the Bible must be of importance for the welfare of the soul. It would do good, if in no other way, by confounding the pride of human wisdom."

Theodore had no more arguments to urge, or rather he despaired of being able to bring his friend back from this extreme.

Walter continued. "If you once make a distinction between what may be believed and what may not, no distinct boundary can be again established."

"It seems to me it can be easily determined what belongs to moral and religious truth, and what to Physics, Mathematics and Natural History."

"I don't know" said Walter. "You consider physiology a part of physical science, and yet it has something to do with moral and religious doctrines. It is now asserted that the scripture doctrine of evil spirits, by which the souls of men were possessed, was an opinion belonging to the age, not a religious doctrine, and consequently no object of our faith."

"That is also my opinion—for the moral conflict with evil does not depend on the notion that the soul is possessed by an evil spirit. This belief would rather diminish the courage with which we should oppose temptation. The idea that diseases were produced by the evil spirits is evidently only a pathological hypothesis, like the fancy that certain diseases were caused by the changes of the moon, or the belief in witchcraft. Will you then make an article of Christian faith out of this?"

"If you suffer yourself to doubt with respect to this point you will soon come to doubt with respect to things of greater importance. Even the important doctrine of the Devil and his influence must appear to you, if you are consistent, to be unsound and false."

"The idea of a Devil has a moral significance at any rate," said Theodore; "and properly understood and applied, may have a beneficial influence on the mind. But the idea of an absolutely bad being cannot be justified on scientific or metaphysical grounds."

"It is enough for me that Christ and his Apostles spoke of a Devil clearly and plainly. Your scientific doubts do not disturb my faith in that which God has plainly revealed."

Theodore perceived that in this way he could make no progress. He saw plainly that the great pivot of the dispute was a slavish bondage to the *letter* of scripture, and that if he could rescue his friend from this condition, all would be gained. But how make that man free, who has not spirit enough to desire freedom? He directed the conversation to this point, and told Walter he thought that he set the written word above the living spirit which Christ had given to his church. The apostles and first disciples of the Lord, said he, received the Revelation not as a written document but as a living feeling; and the freedom of their spirit is evident from the different opinions which they form on certain subjects.

"You find these differences" said Walter, "because you look sedulously after them; he who has the right faith, does not notice them, or has no difficulty in reconciling them."

Theodore saw that he could gain nothing by this kind of argument, owing to the obstinacy of his friend, and therefore

suffered it to drop. "But," continued he, "if the scripture is the literal rule of faith, how came it that the first churches kept more to oral tradition than to scripture, which they did not possess collected in one canon?"

"As long as the apostles lived, the need of scripture was not so urgent; after their death there naturally intervened a short time before the scriptures could be collected and generally distributed."

"But do you consider those as no good Christians who did not hold so closely to scripture as you—for instance, the first Church Fathers, Justin, Clement, Origen?"

"They erred in many points and suffered a great deal of false philosophy to enter the church."

"Do you not believe that a spirit of Truth and Goodness has gone out from Christ and his apostles, and spread itself over the church, by which it becomes possible for us to understand scripture? What after all is the foundation of the authority of scripture, except that we find its contents correspond to this spirit?"

"You reason like a Catholic."

"The Catholic teachers have given too much authority to the church in determining the contents of scripture, and I shall not be false to my Protestant principles. But I ask you, where would the holy scripture have been, if a false spirit had prevailed in the church and caused it to retain the apocryphal writings instead of the genuine books of the Evangelists and apostles?

"Divine Providence would not allow of this. What befalls the church when it is left to itself, and forsakes the rule of Holy Scripture, the history of Papacy may teach you. There is no safety for us but in an unconditional submission to its infallible authority."

On this side likewise Theodore could gain no ground in the argument. This produced in him the conviction that in thinking and in action every thing was to be referred back to a fundamental source—some first principle out of which all else comes. This first principle cannot be proved and is no matter for argument; it cannot even be distinctly stated in any set proposition. It is a feeling, or impulse, a direction and tendency. It is a well known proverb that there is no disputing about tastes—this may however be extended to every thing else. We can only dispute to advantage when we are agreed as to first principles—where we share the same fundamental feeling, the same fundamental views. And when this is the case we can dispute also about matters of taste. Theodore

saw plainly that the difference between himself and Walter in opinions, was based on a difference of mental moods. *He* lived in a spirit of confidence and courage, Walter in a spirit of fear and distrust. "And whence" asked he "does this feeling come to me, the other to him? Have we given them to ourselves?" He could not suppose this—he was obliged to consider it as a gift received from an external source. A feeling of pious humility took possession of him and bowed his knee in prayer. He asked the Father of all good gifts to confirm in him this joyful feeling of confidence if it was the true feeling and to strengthen it. He rejoiced in the glad conviction that he might confide in the inmost voice of his soul, and that the Divine Spirit spoke to him by means of it as well as through nature and revelation. He vowed however, at the same time, as in the solemn presence of God, to keep watch over this feeling of confidence, lest it should degenerate into self-reliance and destroy humility and dependence.

What most troubled our friend was the discovery that Walter's inmost spirit seemed clouded and broken, and destitute of all the joy and pleasure of life. He took no longer any interest in Literature, Poetry and Art; all gaity seemed to him sinful—and every thing not immediately connected with Religion to be unholy, wordly and impious. He despised study for he cared not to enrich his mind with any kind of knowledge. His lutheran bible, for he seldom looked at the original text, was for him the epitome of all wisdom. Lastly, Theodore made the discovery that the enthusiasm of his friend went so far, as to make him believe he stood in spiritual union, as he called it, with the Redeemer. He did not have any visions, but his whole inward life consisted in a spiritual intercourse with the person of Christ, from which he received all his religious influences. In this he was a passive recipient, a vessel into which the beams of a higher light were poured out. He carried all his doubts to his invisible counsellor, and sought from him advice and instruction. In every threatening trial he fled to him, and besought aid and strength; he gave him account of each day and received from him praise or censure.

Theodore was far from being willing to touch with any but a gentle hand this confidentially communicated secret of his friend's heart. Walter spoke of it with high rapture, and could not describe the bliss which flowed from it. He boasted of possessing perfect peace of mind, and an impregnable satisfaction of spirit. Theodore only ventured, very carefully, to express some objections and doubts.

First he objected, that he was inconsistent with himself. By this inward communion with the Redeemer he had evidently renounced his servitude to the letter of scripture, and had recognised a higher source of truth than the dead word. What the person of the Redeemer is to you, said he, the inward, conviction purified and strengthened by contemplation and devotion, is to me.

"No! mine is more. It was only by renouncing my reason and myself entirely that the Redeemer gained entrance into my soul. By means of that servitude of which you speak, I have obtained my freedom."

"But are you sure of the *reality* of these convictions, and do you not fear that your excited fancy may have represented her visions as the person of the Redeemer?"

"Oh" said Walter smiling "on that point I have the most complete certainty. I perceive my sinful self sunk far down beneath with its lusts and errors, and above, surrounded by a heavenly glory, stands Christ high over me, from whom my soul receives all its light."

"I too, when I examine my state of mind, and am in inward struggle with myself, turn toward Christ, the emblem of all truth and perfection, and ask myself what he would judge concerning me, whether I could bear his look and sentence. But my highest spiritual influences I receive from God, the invisible Father. Your kind of devotion seems to me to have a taint of sensuous fancy about it."

"It seems so to you, because you have only an imaginative view of Christ, and see in him merely the sensible image of God. But to me he is the only begotton Son of God, God himself, the Eternal Word, which was in the beginning with him. I look on him with a purely spiritual eye."

"Yet you must also regard him as a man, and the Father in his concealed essence must stand higher. And by this one-sided, narrow direction of your mind toward the God man, do you not close your soul against the motions of the Spirit which breathes all around us, which from Nature, from History, from the human voice—speaks ever to us? What other meaning has the doctrine of the Trinity than this, that we ought not to think of God in one way alone, not in this or the other place merely, but adore him as the all-present, everywhere revealing himself?"

"Yet God has revealed himself most clearly in Christ; to him who came down to us, in order to save us from ruin I keep near—to him I give my whole soul."

Theodore could not but consider his friend's state of mind as

a diseased one. In his renunciation of the power of personal thought and independent inquiry, there appeared the most decided distrust of the power of the human mind, and on the other hand in the fancied communion with the Redeemer there lay the most extraordinary self conceit and presumption. Theodore always believed in the presence of Christ in his church. But he found it not solely in himself, but also in every good spiritual influence which he received from his fellow Christians. In every teacher of Truth he saw an Ambassador from Christ to his church. "What pride," said he, "to believe oneself distinguished from all others by an intercourse with Christ—to shut ourselves up with ourselves, and despise all the good instructions and excitements which come to us from our fellow Christians, only to listen to our own voice! This pretended intercourse with Christ, is it any thing else, than a dialogue with ourselves, in which it is a happy accident if the better part of our nature assumes the part of the Saviour?"

Art. 9.—THE WAY OF SAFETY.

In conversation with a friend of mine the other day, about the Unitarian doctrines, he took occasion to remark, that even granting it most probable these doctrines were true, were it not *safer*, still, to hold to the Orthodox belief, for the reason that Unitarians granted the possibility of salvation to them, while they denied it to us. My observation has led me to think that not a few are troubled with the same difficulty which perplexed my friend; and it seems worth the while therefore, to remove such a groundless alarm. The terrors of spiritual power as wielded by human hands have not yet ceased to operate upon multitudes. Men will still profess (and try to believe) that creed which is least open to the attacks of spiritual denunciation; and this not merely for the sake of reputation in society, but through fear of losing their hold on Eternal life by taking up opinions which some wise and good men account pernicious and soul-destroying. Now it might be a consideration of some weight with such timid believers, that no system of opinions can be found which is not marked out as perilous and destructive by some portion of the Christian world. So that the troubled man who wanders from creed to creed, looking for some life-fountain which *all*

may agree contains no poisonous ingredients, is much in the condition of Milton's Satan, and must cry out, "Which way I fly is Hell!" I hope it will not be supposed I am making a mock of these fears. God forbid! They have their source in that which is most worthy of approval—an anxious concern for their immortal welfare. But they have alas! sadly mistaken the way of peace, and we fear they too often subject themselves to the condemnation of loving darkness rather than light. Upon such men I would, therefore, it might be earnestly impressed, that it is *not* safe to follow any but the convictions of an enlightened conscience. It is *not* safe to shut out the faintest ray of light, which may reveal to you the glories of the upper world. You are desirous to embrace some other faith than that which you now hold. Ask yourself, whence springs that desire. If because you see any corruption in your present system, or are conscious that a purer doctrine has hitherto been excluded by reason of evil passions which were at enmity with the light, then you are criminal, you are *not safe*, while you delay for one moment in turning to the purer form. But if you are moved by any other inducement, and wish to change your religious faith in spite of the clearest convictions, then be assured there is no safety in such a course, though you may be encouraged in it by the united voice of the Church, telling you that you are travelling towards the Fountain of Life.

The fact that such fears have been entertained, is another instance, among many in these times, of distrust in the power of truth. A disinterested regard and hearty attachment to truth—alas how rare is it! When will men learn, that only by having this attachment can they ever hope to attain to that blissful realm? The view of such lamentable defection is all the more sad, when we consider how much progress might reasonably be expected, could it only be every man's motto and watch-word, that no harm can ever come of following Truth, whithersoever she may lead. But now compare what *is* with what *should be*. Here is one who has been brought up in some strictest creed which he can nowise reconcile with reason. Do what he may to quell the risings *of* what he will deem carnal pride, suspicions and doubts will hang about him and beset him. He has been taught to regard such doubts as nothing better than treacherous and malicious guides, which would assuredly lead him into some dangerous gulf—in short, as the outbreaks of a rebellious heart striving with its Maker. Now if such a man can take refuge (as happens with many) behind the bulwark of "mystery" and thence

bid defiance to his annoyer's, peace may still be his. But if happily he is not so blinded as to call "mystery" and *absurdity* one, then he is driven to the open field; and if he be a true man, will either vanquish his foes as being indeed emissaries of hell, or will yield to them as true messengers of heaven. In other words and without figures, the simple question with him should be: Are these doubts the offspring of a guilty heart, or the intimations of a Reason not yet wholly trampled on and subdued? This is a question which only each man can put to his own conscience. You are not to tell me, nor can I to tell you, that because we reject such and such a doctrine, it is for the reason that a depraved heart resisted it. Depravity, may, nevertheless, have been the secret cause of the disbelief in either instance. But of this every one is to be *his own judge.* I am not disputing about mere words. I am anxious to establish a truth, which it seems to me will at once banish a groundless fear on one side, and an over-hasty and unwarranted judgment on the other. There is not a single doctrine among the many varieties of opinion which prevail in the Christian world, which, however flattering we may deem it to the passions of the human heart, *may* not have been embraced in all honesty and good faith. It is certainly very possible e. g. that many have found a "flattering unction" to the stings of a wounded conscience, in the belief that all punishment ceases at death. But it would be a gross violation of sound reason, not less than of Christian charity, to conclude in single instances that this doctrine was only taken up by reason of its accommodation to a diseased and troubled spirit.

The Way of Safety, then, is one of charity also. The same spirit which prompts to a candid judgment of others, will be our own surest guide. But this spirit is not a spirit of *indifference* to all religious faith. As it gives all respect to the *right* of private judgment in other men, so likewise it acknowledges the *duty* to rest upon all. Now this duty of inquiry involves a certain action and discipline of the mind. There can be no inquiry, there is no exercise of private judgment, where the intellect is merely passive, or is in any wise palsied by fear. If there is to be any thing like proper inquiry, it must be *free.*

For these reasons it will become evident that the Way of Safety is not one of Repose. A man who shuts his ears may fancy himself in a world of silence. But we should think him mad, who in a crowded city would thus purchase stillness at the expense of personal safety. We are compelled to be much in the streets and thoroughfares of this "work-day world," and

have need to be continually on our watch against the rude jostling and bustle. Even so in the moral world wherein our pilgrimage lies, there are sounds, whether of discord or harmony, continually heard or to be heard. And each one of these sounds *specially concerns us*, the pilgrims. We cannot shut out one of them, without losing that lesson or message which they were designed to teach us. And fearful indeed will be our peril, if we shall stand heedless in the very midst of them, turning a deaf ear to their remonstrance, and exposing ourselves to be crushed by the moving mass which carries with it a voice of friendly warning. But to speak without figure—(for this should be a matter of plain dealing)—let any one ask himself in sober earnest, let him inquire of God's word, for what purpose "there is a spirit in man." And he will learn that not the least of those purposes is, the study and pursuit of God's truth; and that this truth comes not always of its own accord, but it is to be striven after, often with a wearisome strife. It is true that if our hearts were right towards God, we should, as it were, spontaneously drink in all needful truth and reject all hurtful error. But as our inward light has become darkened by sin, we must be as the wise virgins, and provide ourselves oil, that our lamps go not out when the Lord cometh. The angels do always behold the face of their Father in Heaven. The pure in heart see God. But as this angelic purity cannot be obtained without an effort, so neither can this heavenly vision. It was only by the climbing of Pisgah that the Land of Promise could be seen.

What then is "the conclusion of the whole matter?" It is this: Be always faithful to the Inward Light—to your voice of conscience as instructed by the word of God—and then you need not fear the denunciations of man; or doubt that you are walking in the way of safety. For the Doer of the word will always be the best Hearer—and he who faithfully improves what he hath of spiritual light, will find it shining "brighter and brighter unto the perfect day." "But if the light that is in thee be *darkness*, how great is that darkness!"

W. S.

Cincinnati, Ohio.

Art. 10.—LETTER FROM BUFFALO.

BY G. W. HOSMER.

Buffalo, May 29, 1837.

My Dear Sir:—I have lately returned from New England having been absent from my people about one month. Br. Patterson supplied my pulpit in my absence. He has now removed to Massachusetts. I visited many places in New England in town and country, and everywhere the hard times were the chief subjects of interest. On account of the severe laws of Massachusetts and the other Eastern States, the pressure is more distressing in that portion of the country than it is here. Our city has heavy burdens: besides the embarrassments which pervade the whole country, all our banks are closed, by an injunction of the Chancellor, and what is worse than this, the ice obstructed navigation on the Lakes 3 weeks longer this spring than usual;—but this highway is now open, and the depressed energies of the people begin to bound up with their wonted elasticity. I hope that great good will eventually result from this universal embarrassment.

The pulpit and every other instrument of moral power should be active to arouse the public mind, and fill it with an overwhelming conviction that "man's life consisteth not in the abundance of the things which he possesseth." The men of this world are pausing—almost thunder stricken. The spell that bound them is broken—the blazing meteor has fallen, and its light is quenched; and now is the time to kindle up the lights of the soul. A mighty voice, and yet as soft and winning as was that of Jesus, should go out from every pulpit in the land, "come unto me all ye that are weary and heavy laden, and I will give you rest."

In my journey I visited old Plymouth, and was delighted to find, that the spirit of the people there was not crushed by the pressure of the times.—They were suffering with the whole country, but they were deeply engaged in a work of noble philanthropy—while I was there a Missionary was ordained, and sent forth to carry glad tidings to the villages and hamlets of the west. I am pleased with the history of this mission.—Last autumn a meeting was held of the Plymouth branch

Unitarian Association; and was suggested that they might do more than pay their annual assessment to the parent Association, and a proposition was made to raise a fund to sustain a Missionary. The proposition was accepted. Two neighbouring societies at Kingston and Duxbury, were invited to join in the enterprise. And now the work is consummated and their Missionary is already in the west, and they have the right man for their work. Mr. Huntington bears with him a christian spirit, and well trained and fully furnished mind; very active habits, with considerable acquaintance and much sympathy with western society. He goes directly to several towns in Illinois which were settled by emigrants from the old colony. It was interesting indeed on the day of ordination to see parents and brothers and sisters gathering about *their* Missionary with their letters and messages of love which he was to bear, with the tidings of salvation, to their sons and brothers. So it should be; the Parent New England does well to send her missionaries to her children of the west.

The whole scene at this ordination was one of no ordinary character. There we were, at the very Rock on which our *Pilgrim-missionary* Fathers first set their feet, consecrating a devoted worthy son, that he might go forth, as they came, to scatter the seed of Christian truth—So it is; torches are lighted by the fires which they kindled, and carried off to disperse the darkness. Little did those men think what a work they were beginning. It would have been like a strange vision to Carver and Bradford and Winslow, had they been told that in 217 years, a missionary would be ordained in their forest-home, and sent forth a thousand miles to the thriving settlements of their descendants. But I hear the cry, *procul procul este profani.* Some of our christian brethren are uneasy if we mention the names of the Pilgrim Fathers, because we do not believe just what they did. I cannot consent to be denied the privilege of revering the memory of those men, and believe that if conscious of the events of that ordination day, their spirits bade a god-speed to the Missionary. They who had listened to that charge of Robinson, their beloved pastor, would have sympathised with us, for we thought and felt and spoke in the same spirit. When standing on the shores of Holland ready to depart he charged them—but let me use his words, "Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows. I charge you before God and before his blessed angels, that you follow me no

farther than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry, *for I am verily persuaded, I am very confident the Lord has more truth yet to break out from his holy word.* For my life I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion. The Lutherans cannot be drawn to go beyond what Luther saw, and the Calvinists you see stick fast where they were left by that man of God who yet *saw not all things.* This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole council of God; but were they now living, they would be as willing to embrace further light, as that which they first received. I beseech you to remember it; it is an article of your church covenant, that you will be ready to receive, whatever truth shall be made known to you, from the written word of God." My brother, what a sagacious and noble mind was that which, more than two hundred years ago uttered such expressions! Robinson soared above the narrow bigotry of sectarianism, and it grieved his magnanimous spirit to witness it. He had a strong conviction of the imperfection of Theology as it was in his time, and felt confident that it would be improved; in his own beautiful words, that more light would break out from the holy word. With Robinson we cordially sympathise; he was a free man—filled with christian liberality; he was liberal enough, and if his sainted spirit had cognizance of that day's transactions, I am ready to believe, that he gave the Right hand of Fellowship to him who without shackles, was sent out to preach the Gospel. And I conclude that in the church at Plymouth there was much freeness. Their creeds were not cords of bigotry to bind the church, such as have been made in more recent times. It is a remarkable fact, that the creed now in use in the first church at Plymouth, a Unitarian church, is the same that was used in that church more than a century ago; and according to the record is substantially the same as the first creed adopted by the Pilgrims. This creed is such as any liberal christian man may subscribe. It merely recognizes the great points of christian faith—such as the being and government of God, and the inspiration of the Scriptures, and the divine mission of Christ.

But I am wandering too far. I hope that other societies will follow the example of Plymouth and its neighbours, and besides doing what they have done to aid the Parent Association, send out missionaries upon their own account. By

doing so, a more personal interest will be awakened in the great work of Evangelising the west.

G. W. H.

Art. 11.—PARABLE.—THE ANT HILLS.

Then the Interpreter took me into a field in which the Lord of the field was ploughing. And he shewed me a colony of ant hills. And we stood together and watched the little people as they toiled, and bustled, and passed in and out from their lowly nest. But they neither saw us, nor heard our voices. They saw not the bright morning sun, though they rejoiced in his beams; they knew nothing of the changing seasons, though they knew their time for building, and for laying up food. The fresh breeze soon passed over them—to them it was a tempest:—the light rain drops fell plashing on their little houses, to them like a flood; but they heard neither the wind or the rain, nor knew they why or whence they came.—While we stood looking into their little world of sand heaps, the man who was ploughing came towards them, and in a moment his ploughshare had marked a deep furrow through the place, and had swept all their nests, their labours, their plans, to complete destruction. But the field was prepared, the seed sown, and life thus provided for man, though death was dealt to the ants.

And the Interpreter said, "Even so is it with man as with these little earth-emmets. Little know we of the incomprehensible courses of Providence and of Nature. We toil on and bustle in our little planet, Earth, in the broad beams of the Sun of Eternity which we see not, with the viewless breeze of mystery all around us which we hear not, nor know "whence it cometh or whither it goeth." Ages after ages roll, and we still toil on, and Nature all seems a stupendous machine, and out of the regularity and stillness of the long noon of years behind us, we shape in our fancy *laws* which we say will govern the long afternoon and evening before us. But the evening-sun is clouded, or goes down, or storms come on, and our *laws of nature* are broken, or suspended, and we exclaim, "a miracle:—an age of miracles!"

And so, when the great Ploughshare shall pass through worlds after worlds in the fields of space, and the whole race

of man be swept to destruction, we may fancy that the end of ALL things is at hand, and all Nature's laws rushing into ruin, when but some *higher* law of Nature, than we can now conceive of, is being fulfilled, and sustenance provided for higher beings and higher purposes, even in our destruction.

C. P. CRANCH.

ART. 12.—THE INFLUENCE OF CHRIST'S RIGHTEOUSNESS.

BY THE REV. MR. HUNTOON.

[Mr. Huntoon has, as many of our readers know, been preaching lately with much acceptation in Peoria, Illinois. In passing through Louisville on his way East, (whence we trust he will soon return,) he put into our hands the following essay on the Righteousness of Christ, with permission to publish it. The views it contains, will strike our readers, we think, as very excellent. The moral influence of Christ's life and death has been much lost sight of in theories of a mysterious influence which it had on the decrees of God. Yet does not scripture every where assert, that it is *we* who are washed in his blood and redeemed from our iniquities by means of it?]

We hear much of the "righteousness of Christ," at the present day—And such representations are made respecting it, as tend to cast a veil of mystery over the whole subject. It is regarded as some magical spell—some outward good—some foreign influence, acting on the mind—the counsels—the dispositions, and the character of the Deity, changing his wrath into mercy, his hatred into love; instead of raising in us, a new creation—a moral renovation, a spiritual resemblance to himself, thus qualifying us to be heirs with him, and joint-heirs to an inheritance of undefiled and unfading glory. With regard to the manner in which Christ is the author of this righteousness—I see low, and earthly, grovelling and Jewish views prevailing extensively in the Christian Church. The common doctrines of atonement, of substitution and satisfaction, seem to

me to be but little in advance of the old Jewish doctrines, as held by the pharisees in the times of the Saviour. The influence of Christ's death, seems to hold in the theories, a similar *kind* of efficacy, though superior in *degree*, to that attributed to the blood of "Goats and Bulls" under the ancient dispensation; that of pacifying the Deity by dying victims. Theologians tell us "that God avenged the honor of his broken laws, satisfied the claims of his divine justice, and made a needful opening by the blood of Christ, for the exercise of his mercy, visiting on his head the punishment of the guilty, and transferring a portion of his righteousness to them, as a garment, a shield, a passport to heaven." Such views seem to me to lower down the dignity of Christ, and keep the mind bewildered in the metaphorical language borrowed from the sacrifices of the ancient dispensation. They lead it to take refuge in Christ's blood, as a protection from wrath and puuishment, instead of regarding his death as the finishing act in the great drama of *his* life, who came to manifest the *love* of God towards us, that while we were yet sinners Christ died for us—that he might reconcile us to God and convert *us* from the power, or influence of sin, unto repentance, holiness, and eternal life. I call these *Jewish* views, because they rest in the literal, instead of the spiritual; the sacrificial instead of the moral efficiency of Christ, in becoming "the author of eternal salvation unto all them that *obey* him." They dwell upon the glory that is departed, vanished "in shadows of better things to come," instead of beholding the "glory that excelleth,"—the "glory of God in the face of Jesus Christ." The moral and spiritual power of Christ, is not brought to bear upon men's minds, to produce in them personal righteousness, when he is represented as a substitute for their defects and deficiencies. When he is regarded as an innocent victim, expiring upon the altar of divine wrath, and quenching "the Father's flaming sword in his own vital blood," he may become an object of the highest gratitude and love. There may be seen in his SON, in such an aspect of his character, a mild and amiable splendor, eclipsing the brightness and casting into the shade the radiance of the FATHER'S glory. But it has not in it that soul-quickening, life-giving power to the mind, exciting, inducing and impelling it to become "righteous as God is righteous,"—"holy as God is holy,"—which those definite and affecting views possess, that regard him, and venerate him, as the "brightness," yea the "express image," the reflected divinity of the Father's moral character and excellence. The sublimity, moral excellence, and spiritual glory of Christ's character, is but dimly

discerned by those who are searching for it almost perpetually in Jewish types and sacrifices. While he is regarded as a literal, vicarious offering, a ransom for human punishment, and a substitute for human righteousness—the energy of his glorious example, the transforming power of his Godlike character, the assimilating attraction of his unspotted and sinless life, are but feebly felt in their pure, elevating, beneficent efficiency on the soul. The mission, the sanctification, the anointing of Jesus Christ, have a higher design, and objects of more stupendous magnitnde than that of *substitution* or *imputation* of righteousness. It was to give life to the soul itself—a power—a motive—a promise—a guide to the acquisition of a personal righteousness, which sacrifices and offerings of the law could not accomplish. It is this moral, this exalted, this beneficient, this spiritual power of Christ, which makes him emphatically the Light and Saviour of the world. In a word, it is his CHARACTER. It is the manifestation to our souls in his life, dispositions and conduct—of the moral character of "his Father and our Father, of his God and our God," in all its grandeur, and in all its loveliness. It was in this noble sense that "God was in Christ, reconciling the world unto himself." *His* purity and mercy, condescension and benevolence, were exhibited to the world, that they, through this medium, might learn the purity, mercy, condescension and benevolence of the invisible God. His goodness beamed on the moral night of men's conceptions, like the first rays of heaven's light on the morning of the creation, restoring the shapeless, chaotic mass to light, to life, to order, harmony and purity. It was a celestial ray, which penetrated and pervaded the feelings, and reached and melted the hearts, and enlightened and exalted the understanding with the knowledge of God, and sanctified it by the Truth of Heaven. It is in his *character*, his moral, his spiritual virtues. The pure and ample emanations from the Father's perfections; the Father's "image" in the son—"the brightness of the Father's glory in the face of Jesus Christ"—"The word made flesh," and dwelling among us, and in full exercise of constant varied beneficence, that we may behold the glory of Christ, as the glory of the only begotten of the Father, full of grace and truth. For it is not possible that the blood of bulls and of goats, should take away sins; "wherefore when he cometh into the world, he saith, sacrifice and offering—thou wouldst *not;* but a body hast thou prepared me. In burnt offerings and sacrifices for sin, thou hast no pleasure—Then said I, lo, I come to do thy will, O God."—(*Heb.* 10, *ch.* 5. *7th verse.*) It is this exhibition of God's moral excellencies

in his "beloved son, in whom he is well pleased," which presents the character of Christ in such an exalted point of view, as to occupy the soul with devout meditation, and excite the heart with the warmest emotions of love and admiration. "In the dignity in which the son of God walked the earth, and looked down upon its rulers, and rebuked its Lords, and raised its slaves, and legislated for human nature, and promised eternal life, and established the kingdom of Heaven, we see the reflected grandeur of the Deity. That unsullied purity on which the keenest malice and the vilest falsehood could fix no stain, portrays the Divine Holiness. That untiring patience which no stupidity or perversity could baffle; that lowliness which disdained not the child, the sinner, the outcast; that kindness to all which consorted with the Samaritan, and was gracious to the Gentile—Do they not preach to our inmost hearts of God's forbearance, condescension and impartiality? That mercy which so promptly welcomed back the erring follower, and so generously prayed even for his murderers, is it not an impressive lesson of the fathomless mercy and free forgiveness of our God and Father? And that benevolence which prompted him to incessant exertion; which supported him through unparalleled sufferings; which was like the soul of his discourses, his actions, his miracles; which shone through his life and his death; whose splendors were around his brow when he expired on the cross, and when he sat down on the right hand of the majesty on high; what is it but a glorious revelation of the glorious truth that God is love?

It seems to me that this power, this spiritual energy, in the God-manifesting character, the God-reconciling excellencies of Jesus Christ has been too often overlooked, if not undervalued by the Christian world. A mysterious unauthorised efficacy has been given to the death and blood of Christ; a Jewish reliance, a presumptuous refuge have been sought in his suffering and merits, as applied to appease the demands of God's law, instead of being brought home upon the soul, and the conscience, as a quickening, renewing, and redeeming power from sin and guilt, and wretchedness. The friends of Christianity seem to be slow in apprehending that its energy, its soul-subduing energy, is embodied in the *character* of its author. The doctrines and the teachings of Christ, so far as they exclusively belong to the new dispensation, were really and essentially a commentary upon his mission, life, work, death and resurrection. He was the Christian revelation. His character is the embodied power of his religion. The force that must carry on his triumphs, and extend his dominion, till every enemy of

truth, goodness and joy shall be destroyed, and God be all in all to the rational universe of his creation and redemption. It is this wonder-working power in the character; this perfection of humanity in the example; this embodied holiness, this living symbol of the divine presence in Jesus Christ, which imparts to Christianity its life, its energy, its immortality. This was the great and living spring of Apostolic endurance, patience, fidelity, purity, and love. It was this caused them to cling to him and his cause with all their hearts and souls. It was his character—the character of simplicity, dignity, harmony, loveliness and perfection, which wrought upon their feelings; attached them to his person in life; and which sanctified them to his system, and made them its messengers and martyrs after his ascension. The work began in their hearts, and thence ascended to their minds, and thence expanded to their characters. The love of Christ constrained them, and in it they constrained the world, and brought thousands into that moral subjection which is spiritual liberty. This spiritual influence, which goes forth from the character of Christ, and gives life to the world, is the spirit of moral loveliness, the creating of the love and imitation of goodness by making it familiar with constant contemplation, and holding it up as a mirror to the soul. It is that transformation which the Apostle depicts, when he says—"We all, by beholding, as in a glass, the glory of the Lord, are changed into the same image." This is the moral power of the life, the works, the death and resurrection of Christ. This puts the seal of perfection on the means of grace. It is the top-stone of the Temple, and men and angels may shout, "grace, grace unto it." The gradation of influence is complete, from the first fearful appeals, which alarm the basest minds,to the last lovely display of excellence, which the purest minds delight to look upon, and grow into as they gaze. From the terrors of the Lord, knowing which we persuade men, to the being like him, because we see him as he is. Thus may we be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Thus may Christ be formed in us the hope of glory—Thus may we put on the Lord Jesus Christ, adorning ourselves with all the virtues and graces, and excellencies of his life and character. Thus may we come unto God through him, and endure as seeing him who is invisible, whom, though we now see him not, yet believing, we rejoice with joy unspeakable and full of glory.

Art. 13.—CHRISTIAN SPECTATOR.

This periodical, published at New-Haven, quarterly, may we suppose be considered the exponent of the state of opinion among the more liberal clergy who call themselves Calvinists in Connecticut. It is interesting therefore to notice that its tone is much more free, its manner of treating subjects more independant, and its contents generally more sensible and readable than those of any Orthodox periodical we are acquainted with. For example, look at these closing remarks of a review of some Methodist doctrines, from the last number:

"The absurdity of these views of regeneration, their bearing upon the sinner's sense of obligation, their opposition to the scriptures, their contradiction of plain matters of fact, and their pernicious influence upon the serious inquirer who falls in with them, stand forth with palpable distinctness, to every mind in which the eye of common sense is not closed by false theology, or has not become dead and sightless in the noxious prison of a narrow creed. We do not here propose to discuss their claims upon our faith, and will only observe, that this view of regeneration enables us to account for Dr. Bangs' repeated sneer at the idea of religion's consisting in a "proper cultivation of human nature." This not very sweet tempered remark, is a natural result of his cherished theology. As a Methodist, he believes human nature must be altered; and that however divinely and gloriously it may be cultivated, unless our nature itself be radically changed in the process, it has no part in the gospel, and remains still subject to the unbroken dominion of sin, shamelessly clad in nothing better than a "bald religion" of its own. Will Dr. B. tell us *what* nature is developed and cultivated in religion? Beyond his denial, that it is human nature, he is not very explicit. We presume he will not contend, that regeneration reduces men to nonentities; therefore, it leaves us *a nature* to be cultivated; and if the converted man's nature is not human, what kind of nature is it? If he has ceased to be human, he is no longer a man,—no longer participates in our common humanity. Now if the scriptures teach any thing, they teach, that Christ came, not to subvert human nature and build religion upon its ruins, but to redeem it from sin, and cultivate and train it for Heaven. The gospel appeals to, and acts upon the nature of fallen man, not to destroy, but to turn it from living and moving in the death of "trespasses and sins," and engage it in spiritual life,—the life of reason and conscience; to lift it up towards God; to draw out, elevate, and occupy all its highest capacities. It calls upon us

to break up our fallow-ground and cultivate it, that it may bear precious fruits, and if our nature is not susceptible of being cultivated, the gospel has no adaptation to its needs.

"We are admirers of truth; and we are determined, that no feelings of prejudice, or considerations of sect, shall swerve us from pursuing, or deter us from embracing it. We long to see truth, not only shining in the moral firmament, but unobscured by the clouding mists and vapors which roll up from the stagnant marshes of erring and bigotted sectarianism, and pouring its floods of light into every wrong creed in christendom. In this discussion, which has taken the form of controversy with Methodism, our object is truth; and we are conscious of no feeling unfriendly to its interests. If our Methodist brethren will faithfully examine the subject in debate, fully admitting, that they *may* be in error, we have no doubt, that they will think as we do in regard to it. May the triumphs of truth be extended until every mind is free!"

The same number contains an historical account of the Impostures of Maria Monk, which it treats in no half way apologising manner, as many of our religious periodicals have done, but with that supreme contempt which such a miserable fiction deserves. It is a singular revelation of the power of party spirit to blind the eyes to facts the most obvious, which is made by this whole business. Even so sensible a man as Mr. Abbott in his Religious Magazine, had an article to show that "*these disclosures are probably true*," so late as last summer, when most of the facts were before the public, proving if any thing can be proved, that she was the most reckless and ignorant, as well as malicious and depraved of imposters. We extract from the Spectator the following truly wise and Christian remarks:

"It happened, however, that on her return to New York, she found a few minds already possessed with a monomania on the subject of popery; and to whom her tale furnished just the means necessary to produce the excitement they wished. They were perfectly rabid from the dread of popery, and anticipating from it the speedy destruction of our free institutions, determined to crush it. It is to be feared they were not always fastidious in the selection of their instruments. There has been a course pursued which can only be justified by a Protestant adoption of the old Jesuitical maxim, that "the end justifies the means." Indeed one who professed to be a partial believer in the works of Maria, was heard to declare, "no matter if the Disclosures are false, the priests are bad enough, and the lie will do good."

With such Protestantism we have no communion. It is abhor-

rent to the bible and to humanity. We are, and ever shall be, the determined opponents of popery; but our weapons shall be truth and righteousness. We would as soon ally ourselves to the spirits of the pit, as employ falsehood in the defence or support of religion.

"And here we cannot refrain from a digression on the manner in which popery has been treated in the United States. For what reason were multitudes of Catholics struck off from the large and compact masses, in which they are consolidated in Ireland and Austria, where truth cannot reach them, and scattered broad cast over the enlightened territories of New England, and the other portions of the United States? Most evidently, the design of God was, that enlightened christians should, by means of light and love remove the bitter and rancorous prejudice with which they are taught to regard Protestants, and win them over to the gospel; that by means of prayer and personal intercourse, they should be led to a knowledge of the truth; that by sharing in the general intelligence of the American people, they might be rescued from the spiritual despotism and mental slavery in which they were held. Had christians done their duty; had fervent prayer and affectionate influence been used; we should have seen prejudice disappear, and multitudes of Catholic minds yielding to the truth. Ignorant, bigotted, and darkened, their minds are; but God's means for converting Jew and Catholic, Pagan and Mohammedan, are light and love. If those means avail not, we may rest assured, that other instrumentalities will only drive their minds to more hopeless induration and hostility.

"But how were Catholics treated? Like conspirators and enemies. Christians and politicians denounced them as the enemies of religion and liberty. Certain bloodhounds, in the form of periodical writers, were let loose, to mangle them indiscriminately, as spirits from the pit. The whole community were taught to regard them with a kind of horror, as being, from the least to the greatest of them, the accredited agents of pandemonium.

"What has been the consequence? Increased hostility to Protestants. The poor, Catholic Irishman, who, in his own country, never knew anything of Protestantism, except when he saw it in the shape of some fox hunting, Episcopal parson, come with bailiff and soldier to exact his last pig or potatoe for tithe, finds in America the same spirit of hate blazing against him through the public press. What wonder, then, that he believes what his priests tell him; that he abhors a religion, which oppresses him with tithes, in his own country, and meets him with hate, suspicious, and taunt, in America."

MONTHLY RECORD.

JUNE.

CORRESPONDENCE.

Extract of a letter from NEW-ORLEANS, *April* 3*d*, 1837.

"As was anticipated, the great reverses lately experienced in New-Orleans, make it necessary for the friends of the Unitarian cause to suspend all their plans of building a church One of the most active and zealous of them writes as follows. After describing the state of money matters, and expressing his opinion that it would be wrong to attempt any thing now, he goes on—"But do not think that we have abandoned the undertaking. It is dear to our hearts. Next autumn, God willing, we shall resume our efforts. We shall probably obtain a lot at a much lower rate than was anticipated, in consequence of the rage for speculation being checked. There is a number of Unitarians about Alexandria, who will help us. Some of them are very able. * * * * * We shall do all that can be done here. I have no doubts as to final success. Do not be discouraged. If you go to Boston, *do impress the importance of the subject upon the good people there. Tell them that a Church is wanted for their own sons, who now have no place of worship to go to.*"

"I wish, my dear Mr. Editor, that you would assume the task of impressing upon every body the importance of doing good, and of spending their money well. Then we, in the West and South-West, shall flourish gloriously." E.

Extract of a letter from Mobile.

"Our Church is completed. Its prospects now, notwithstanding the calamities of the times, are much beyond my most sanguine expectations, two months ago. All that was wanted was a regular and suitable place of worship. Since the Church was finished, it has been every Sabbath, with one or two exceptions, (and those occasioned by the weather,) well filled, by an audience which has been very regular in its attendance, while every week has brought to light more who sympathise with our views. The prospect is,

that next autumn, when the pews are disposed of, that every pew in the church will be sold or rented. We have every reason to hope, that with the blessing of Providence, this Church will start at once into a strong and useful one."

CHRISTIAN REGISTER, VERSUS WESTERN MESSENGER.

We perceive, that some remarks made by us in the May No. of the Messenger, have been misunderstood, and we are sorry to add misrepresented, by a writer in the Christian Register, of June 2d. In speaking of the improved condition of our denomination, as regards active exertions to promote the cause of Christ, we said, that a few were yet antinomian in their views. And to illustrate the remark, we went on to say—"One of our brethren of strong conservative feelings, took occasion, we believe, to congratulate his congregation that they had succeeded for twenty years, in keeping themselves from doing any thing" This *any thing*, refers of course, to the things which had been just specified—namely, "Sunday Schools, Missions, Temperance Societies, the Ministry at large, &c."—The writer in the Register, after quoting this passage, gives the name of a distinguished gentleman, to whose sermon he takes for granted that it was intended to apply, but to which nevertheless he does not consider it at all applicable, and then accuses us of unkindness and injustice toward this gentleman, and of grossly misrepresenting his sermon. The Editor of the Register endorses this rebuke of our unfortunate paragraph, calling it "unhandsome" and "unwarranted."

Now we beg that the following facts may be considered:

1. *Unkindness towards the author of the Sermon.*—We were particularly careful, it will be seen, not to give the name of the author of the discourse to which we alluded. It was necessary to refer to the fact that such views had been presented, in order to sustain our previous remark that there were some in the body as yet conscientiously opposed to exertions on behalf of Sabbath Schools, &c. But we had no wish to injure the feelings of any individual, least of all a gentleman for whose character we entertained such a sincere respect, as the author of this discourse. We should have thought it very wrong to mention his name. Not so the writer in the Register. He has put it at the head of his article, and applied our remarks to him, individually. The attack, if it be one, has not been made in the Messenger but in the Register. We think that any one who reads our article, will see that the whole personal character has been *forced upon it* by the writer in the Register.—Our feelings, we are sure, would have shrunk from any unkindness or disrespect toward the gentleman in question. We consider his views, expressed in this sermon and elsewhere, as too conservative, and as such we are bound in our capacity of Editor

of a public Journal, in some way, to notice and oppose them. But for the consistency and sincerity of his opinions, the power and beauty of his style, the treasures of thought and knowledge which he has accumulated, and the courteous and delightful manners for which he is distingnished, we share with all who know him in feelings of respect and esteem. If in our frank and blunt way of speaking, we have really spoken in a way to injure his feelings, we are not ashamed to recall it, and if we have misrepresented him, to apologize for it.

2. *Misrepresentation of this sermon.*

But have we misrepresented him? Or has the writer of the article in the Register done this? One of us has, most assuredly. We supposed, from reading the Discourse, that its author was one of those who placed little faith in the bustling enterprizes of the present time, who was led by his strong tendency of reverence for the Past to distrust the wisdom of new inventions for active benevolence. We supposed that he believed, with many others, that the great modern association principle, as exemplified in Sunday School Societies,—Temperance Societies, Abolition Societies, &c. might at last do more harm than good. And that when he told his society that their practice had been "steadily peculiar," he meant plainly to say, that they had abstained and kept away from these movements But the writer in the Register tells us that we misrepresent him. It is only *as a society* that they abstain—as individuals, not at all. It is only as a church that they do not join Temperance Societies; as individuals they take great interest in them. It is only as Pastor of the First church that he does not join associations; as an individual, he is the Trustee of a Bible Society.

Now we do not think this was the view of the writer of the Discourse in question, or that he will like to have it represented as his view. It makes perfect nonsense of his whole discourse. How could he say that his course or that of his society was "steadily" and "singularly" peculiar, if this was all he meant? Who ever heard of any society joining *as a society* a Temperance, Abolition, Education, Bible association ?—Who ever heard of any one's being chosen Trustee or other officer in these associations, "*as a Pastor of a Church?*" They join and take part in them, always, as individuals. To give this explanation of the writer's meaning, is making him talk mere trivialities. It is making him bring forward as a novelty, worthy of great remark, what is no novelty at all. He is not in the habit of so writing. From his opinions on these subjects, we differ, as we before said; but his opinions are always consistent,well weighed, and by no means trivial.

We advise the author of the article in the Register, to be more cautious in accusing others of misrepresentation. It is an easy word to use. It is easy to call any representation of a subject which differs from our own, a *mis*representation. It is very natural, when a person represents any thing in a different way from that in which we have been ac-

customed to regard it, to think that he misrepresents it. It is a convenient word to use. But before we use it, we had better look again, lest perchance our own views may have been the incorrect one. For if so, our own representation will be the misrepresentation.

The Editor of the Register will please to insert these remarks in his paper. We readily forgive his part of the accusation, if for nothing else, for the sake of the following manly and independent paragraph, which we cut from the same paper which contains the article alluded to. It seems some Southerner had been abusing him for allowing one or two articles in relation to slavery, written by the venerable Noah Worcester, to be published in the Register. This is what he says in reply:

"We know of no other grounds on which we can be liable to the charge of being Abolitionist, excepting that we have given admission to some articles of the venerable Noah Worcester, in which, with that spirit of mingled kindness and independence which is one noble trait of his noble character—he has made allusion to the subject of slavery. In relation to which we will only say, that the Unitarian paper, or the young Unitarian Clergyman that would dare to gag that trembling voice that addresses us so solemnly, so often, and so wisely from the *neighborhood of the eternal world*—would be worthy of advocating slavery itself or enduring it."

OUR NEW VOLUME.

The present number completes two years from the beginning of the Messenger. During that time, our subscribers have received twenty-four numbers,—containing about seventeen hundred pages of matter, mostly original, for the small sum of Six Dollars. We have now every reason to thank God, and take courage. We are not in debt, our subscription list has more than doubled, is still increasing; and although we have been unfortunate in losing the services of our first Editor, Mr. Peabody, and the Magazine has been moved two or three times, our friends have not many of them deserted us. We hope they will not yet quit us, but all go on together through another year, in which we may venture to promise them, with God's blessing, an improved entertainment. Our Magazine has been generally praised, and what is better, generally *read*. We have had the good fortune of obtaining the approbation of the wise, and the censure of the ignorant and prejudiced. We have been lauded by such papers as the Family Magazine, Christian Examiner, Western Monthly, Southerner, Pontotoc Register, Palladium, Louisville Journal, Mississippi Herald, &c.—and blamed by Jas. Hall, of Cincinnati. All this is encouraging. It becomes us to do what we can to requite this kindness and sympathy. We have therefore determined to make extraordinary efforts to raise the character of the numbers issued during the coming year.

Our own idea of a good periodical is very different from any thing we have yet been able to accomplish. A periodical should, in our judgment, be a living mirror of the times. Passing events should always be the ground work upon which its various speculations are based. As much as possible it should keep itself to the present, the actual, the tangible. Philosophy, imagination, reason, religion, should all be brought to throw the unchanging light of the eternal world upon the fleeting forms and interests of the present passing scene. A treatise or essay which has no more interest now than it had ten years ago, or will have ten years hence, more properly belongs to a book than to a periodical.

In accordance with these views, the

Editors of this work will all endeavour to engage able writers in different parts of the country, to contribute regularly to its pages. We have also opened a correspondence with different parts of England and the Continent, by means of which, we hope to throw light on many subjects of great interest. We intend also to enrich our work with sketches of places and persons most remarkable in the West.

The great end of our work continues the same. To promote human happiness by the inculcation of truth—to bring men to God through Jesus Christ—to remove some of the present hinderances of the Gospel, is our object. To accomplish this, we lay more stress upon *principles* than upon doctrines or opinions. We are not so much opposed to the Trinity as to the principles by which it is supported; principles which go to limit the freedom of the mind, and support bigotry and intolerance.—We are Unitarians in sentiment, but we care less for Unitarianism, than for those broad and generous views of Christianity, which are already held by Christians of every shade of opinion, and which when generally received will unite the hearts and hands of those now widely separated by sectarian barriers in building up that Temple of Peace and Love, which has but one foundation, even Jesus Christ.

The first number of the next volume will be published on the first of September next. In order to give time for our arrangements to take effect for increasing the circulation and interest of our work, we shall publish no number in August. The present completes twenty-four numbers from the first; the twenty-fifth will appear on September 1st. In the mean time, we request our friends to procure us the names of new subscribers for the coming volume. As our list enlarges, our ability to improve our work will be also increased. We shall begin the new year with a much larger edition than has hitherto been printed, and hope to have it all taken up.

To our contributors, we owe many obligations; so many, that we can hardly venture to request a continuance of their communications. We hope however they will consider our present needs than their past favors, and assist us in our difficult task.

To all, to each, a fair good night !
With pleasant dreams and slumbers light.

END OF VOLUME III.

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